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THE QUARTERLY

JOURNAL OF PROPHECY.

" NOT THE WISDOM OF THIS WORLD."—1 COR. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERANT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

JEROME IN EP. AD EPH.

VOL. IX.

LONDON:
JAMES NISBET AND CO., 21 BERNERS STREET.
1857.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JANUARY 1857.

Art. I.—JOHN MASON OF WATER-STRATFORD.

John Mason,* who in his day drew much attention to the Hope of the Kingdom, was a minister of the Church of England, and grandfather of the well-known Mason, the author of the "Treatise on Self-Knowledge." We can tell little of his parentage; only he himself in his hymns has not forgotten to celebrate his godly mother:—

> "Oh leave me not, who follow thee !
> Let mercy look on misery !
> Save, Lord, for thee I do adore,
> As did my mother heretofore.
> Save, Lord, one born within thy house—
> A child of prayers, and tears, and vows."

When but a boy at school, at Strixton in Northamptonshire, his ardent spirit did not escape the notice of his teacher; and when he removed to Clare Hall College in Cambridge, his talents gained him a name among his fellows. Whether he was then strictly moral, or the opposite, can scarcely be inferred from a saying of his in after days, a saying often repeated by him in the pulpit—"Here stands one that has been as great a sinner as any of you, till it pleased God to open his eyes;" for in this acknowledgment he may be understood as expressing no more than his deep sense of corruption and indwelling sin. Studying hard, and sitting up late

* He has attracted the notice of Granger in his "Biographical History of England," vol. i., p. 434, *note*.

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at night, he made progress in academical learning, needing rather a bridle than a spur.

His first charge was Stanton Bury, where he lived an exemplary life, seeking the souls of those under his care. He preached the doctrines of sovereign grace boldly and uncompromisingly, so that some charged him with Antinomian leanings, though with what justice may be inferred from one specimen. He and a neighbouring clergyman were discussing together the cases of Peter and Judas, and what made them to differ. Mason would admit no other difference betwixt them than what the decrees of God and his irresistible grace had made, to the great dissatisfaction of his friend. It is this that is called Antinomianism. He continued here from 1668 to 1674, when he was presented to the living of Water-Stratford, in Buckinghamshire, where he continued to his death, a period of twenty years. Yet it is understood that he was not altogether satisfied with some points in the order and discipline of the Church of England.

We have not much in the way of incident to relate regarding him, till near the time of his end. He usually preached twice on Sabbath during the day, and repeated the substance of his discourses at evening to a great number who thronged to his house. He was calm and solemn in prayer, often pausing after uttering his petitions. He was somewhat lengthy in his discourses, and very earnest,—so earnest that one says of him that he "never left a dry thread about him," and was often ready to faint when all was over. His grandson says of him—"His capacity was above the common level, and his application extraordinary. For a deep and continual sense of religion upon his spirit he had not many equals, and for an honest and unaffected zeal in the service of Christ he had few superiors. Whatever he uttered, especially if it related to our Saviour, seemed to come from the very bottom of his soul; and the impression made on his hearers was, in a great measure, owing to that which they observed first made upon him." His grandson likewise attests this rare feature of his life—that six times every day, so long as he was able, he would retire for prayer: twice by himself, twice with his wife, and twice with his family. As soon as he returned from a journey at any time, he was observed to repair to his closet and fall on his knees. Neither irritable nor hasty, he was at the same time lively, affable, and kind, nor in any way overbearing, but, on the contrary, as free from vanity as from any vice. "He was," says one, "a man of steely nature as regards sin, but of an easy nature in point of civility; the fiercest

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against sin, the pitifulest to the sinner, of any I ever knew." Granger, too, in his "Biographical History of England," speaks of him as "a man of unaffected piety, of great simplicity of behaviour, and of learning and abilities far above the common level."*

Such, then, were the prominent features of his character. And let us add the testimony of Richard Baxter—"He was the glory of the Church of England;" † and the attestation of more than one, "that they never saw him equalled by any minister, conforming or nonconforming." Even his private conversation was peculiarly savoury and spiritual; he sought on all occasions to set forth the truth of God in apt words and with attractiveness. Even those who wished to find matter of accusation against him admitted that he was "as far from covetousness as any man living." We need not wonder to find it remarked that much "*conversion-work*" was the fruit of such a ministry. He had many seals of his ministry all around the neighbourhood of Water-Stratford.

His "Select Remains" are frequently to be met with. Dr Watts so highly esteemed them as to furnish a preface to them, remarking that the style and manner of his pithy sayings reminded him much of Matthew Henry. We may give a few specimens:—"When God pours out his Spirit upon man, then will man pour out his heart before God." "Pray that you may pray." "The breath of prayer comes from the life of faith." Or again, we might instance the antithesis he draws between *inherent* and *imputed* righteousness. The former sanctifies, the latter justifies—the former makes us shine before men, the latter makes us shine before God—the former pleases God, the latter appeases him—the former discharges from hypocrisy, the latter from guilt—the former makes us pray, the latter makes our prayers prevail—the former respects the law, the latter answers it—the former is the evidence of our salvation, the latter the foundation of it—the former is to be loved, the latter to be trusted—the former is imperfect, the latter perfect—the former is our qualification for heaven, the latter our title to it.

How sensibly and judiciously he could advise, appears from such letters as the following:—

"DEAR FRIEND,—I received yours, and should be glad to hear where and in what condition you now are. Want of jealousy and zeal for the great name of God deserves to be complained of. I am glad it is your burden.

* But he subjoins—"Till he was bewildered with the mysteries of Calvinism, and infatuated with millennary notions." We shall afterwards see that this statement is a mistake.

† Quoted by his grandson in his preface to "Select Remains."

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Nevertheless, I would not have you be discouraged. It is a sound conclusion of divines, that a Christian may be more sensibly affected by outward things which touch the senses than with spiritual things; and yet he may have a more inward, deep, and hearty concern for spirituals. He may have a more radicated love to God than to any earthly things. He may have a more judicious hatred of sin than of any plague. He may have a more solid, profound grief for the dishonour of God than for an injury done to his earthly relations; albeit, he may be under more vehement passions, and may shed more tears for wrongs done to his friends, or for plagues inflicted upon his body, than he doth for spiritual evils. Besides, I am glad Almighty God hath so far enlightened your mind to see so much of the evil of sin, as to be displeased with yourself for being no more displeased at it. It is some argument of softness when the stone grates upon the flesh and makes it bleed. To be sensible of hardness, argues that hardness doth not prevail. God go on with his work in your heart, and make all grace abound in you. Wait continually upon your God. Seek the Lord, seek his strength, seek his face evermore. Above all gettings, get wisdom, get understanding, forget it not. Let us know how it is with you, and whether you have lighted into good company.—With our loves, I rest your loving friend,

"JOHN MASON."

Perhaps his "Penitential Cries,"* and "Songs of Praise," and "Song of Solomon," are too little known. Indeed, so little has the authorship, at least, been known, that Montgomery, in his "Christian Psalmist," quotes several of them as *anonymous*. But Mason had true poetry in his soul. We meet occasionally with such fine sayings as this, in his "Dives and Lazarus"—

"The richest mineral is the dust of saints."

Or this other—

"We cast a cloth o'er death—'tis soon forgot;
We charm the serpent, and it stings us not."

Or this other, from the lips of the rich man in hell—

"A vessel charged with scalding wrath am I,
Hooped in the circle of Eternity."

---

* Of which he wrote six, and one on Psalm lxxxvi.; Mr Timothy Shepherd supplied the rest.

Dr Watts (who, as we said, wrote a preface to his Remains) has at times taken hints from Mason's hymns. One of his songs of praise has these verses in it, some of which Watts has imitated:—

"Blest be my God that I was born
To hear the joyful sound;
That I was born to be baptized,
And bred on holy ground.
I might have been a Pagan bred,
Or else a veiled Jew—
Or cheated with an Alcoran
Among the Turkish crew.
Blest be my God that I have slept
The dismal night away;
Being kept in Providence's womb
Till England's brightest day.

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It is he that sings—

"Nothing but glory can suffice
The appetite of grace."

But let us be content with giving (though not, by any means, as the best specimens of his Muse) the following hymns, in which his love to the Lord's Coming appears. He had given so much attention to this subject, that he left behind a manuscript (never published), "*A Short Paraphrase and Comment upon the whole Book of Revelation*," written at his leisure during his last days. And thus, too, he sang:—

"A HYMN FOR THE COMING OF CHRIST.

"The evening of the day
Portends a dismal night;
But Zachary doth say,
That evening shall be light.
Shine, glorious day!
Come, *Lord*, O come!
O quickly come!
O come away!

"Proud Babel saith, 'I sit
A Queen, and ever shall;'
But what saith holy writ,
This is proud Babel's fall.
Shine, glorious day!
Come, *Lord*, O come!
O quickly come!
O come away!

"The Turks are scorch'd and waste;
Thus saith the Apostle John,
'The second woe is past,
The third comes quickly on.'
Shine, glorious day!
Come, *Lord*, O come!
O quickly come!
O come away!

"The earth's foundations move;
Thus saith the eternal Spirit,
The Lord comes from above
All nations to inherit.
Shine, glorious day!
Come, *Lord*, O come!
O quickly come!
O come away!

"Blest be my God for what I see,
My God, for what I hear;
I hear such blessed news from heaven,
Nor earth nor hell I fear.
I hear my Lord for me was born,
My Lord for me did die;
My Lord for me did rise again,
And did ascend on high.
On high he stands to plead my cause,
And will return again,
And set me on a Glorious Throne
That I with him may reign."

It was Mason that wrote the hymn—

"There is a stream that issues forth
From God's eternal throne," &c.

It was he also that wrote the hymn—

"I've found the pearl of greatest price,
My heart doth sing for joy;
And sing, I must, a Christ I have!
Oh, what a Christ have I!
Christ is the Way, the Truth, the Life,
The way to God and glory;
Life to the dead, the truth of types,
The truth of ancient story," &c.

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" Blessed saints are termed mad,
By hell's blaspheming tongue;
Thus God, with vengeance clad,
Comes to avenge their wrong.
Shine, glorious day!
Come, *Lord,* O come!
O quickly come!
O come away!

" Heaven from above doth call,
The earth below doth quake;
Rome's towers begin to fall,
Dead bones begin to shake.
Shine, glorious day!
Come, *Lord,* O come!
O quickly come!
O come away!

" Savoy long wail'd her state;
Pale Hungary doth quake;
The poor Palatinate,
With Ireland's heart, doth ache.
Shine, glorious day!
Come, *Lord,* O come!
O quickly come!
O come away!

" This day will have no night,
The moon will be a sun,
The sun a sevenfold light;
O were this day begun!
Shine, glorious day!
Come, *Lord,* O come!
O quickly come!
O come away!

" French saints begin the cup,
Who seek their homes abroad;
Their synagogues burnt up,
Their vineyards left for God.
Shine, glorious day!
Come, *Lord,* O come!
O quickly come!
O come away!

" On Salem's walls there are
Which spend their lingering days;
Thou who hast made their prayer,
Wilt turn it into praise.
Shine, glorious day!
Come, *Lord,* O come!
O quickly come!
O come away!

" The whole creation groans,
And utters fervent cries;
Saints, venting piteous moans,
Lift up their begging eyes.
Shine, glorious day!
Come, *Lord,* O come!
O quickly come!
O come away!

" '*Behold, I quickly come,*'
That voice our souls adore;
'*I come, I surely come,*'
Thy servants need no more.
Shine, glorious day!
Come, *Lord,* O come!
O quickly come!
O come away!"

With even more ardour than this hymn expresses, he writes another, in the spirit of one who was indeed "looking for and hasting unto the coming of the day of God." This is part of it—

" Come flying on the wings of love,
Come like the nimble hart;
Come, Lord, make haste, make haste, that we
May meet and never part.
Thou say'st, 'Surely I quickly come,'—
Amen, amen, O Lord;
Come, come, O come, O quickly come!
According to thy Word.
Thou art all ear, thou art all eye,
Thou art all grace and love;
Dost thou not hear thy children cry,
The mourning of thy Dove?
Lord, thou didst come, thou once didst come,
To bear most bitter pain;
Take to thyself thy power, O Lord,
O come, O come, and reign.

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Come, Lord, and hear; our tongues are tuned,
Our hearts shall sound like strings;
Praise, praise our Lord, the LORD OF LORDS,
Our King, the KING OF KINGS."

He was a man who loved the whole Word of God. He had begun to write critical comments in Latin upon particular passages in all the books of the Bible. He lived, however, only to overtake as far as the Second Book of Samuel. He could, at the same time, bend his mind to lesser duties. For the sake of the young of his flock he published a short catechism, *with verses and sayings for little children.* Perhaps Dr Watts got hints here for the children's songs which he wrote.

Thus passed sixteen busy, useful, and happy years at Water-Stratford. But now a sudden and sad blight visited this man of God. The state of his health at this time was not satisfactory, and his mind, tasked too much, was more open than it might have been at an earlier period to enthusiastic influences. There came to his neighbourhood a minister of apparent devotedness, but melancholic in his temperament, and immoderately addicted to the study of *prophetic chronology.* His name was Mr Isaac Wrexham. He came as assistant to the curate of Haversham in 1681. He had deeply studied Alsted's Chronology, and spent much time himself in compiling materials for such another work. Wrexham was much in Mason's society; indeed, he became his bosom friend. It was while this intimacy was at its height that *Mason* published his "*Midnight Cry,*" a treatise on the parable of the Ten Virgins, which passed to a fifth edition in a short time. The views brought forward in this piece exhibited some effects of his intercourse with his friend Wrexham; and when his friend died in 1684 (in deep depression of spirits caused by the Bishop of Lincoln refusing to patronise his proposed work on Scripture chronology), Mason was profoundly affected. It evidently injured his already weakened mind. But on the back of this distress his wife sickened and died,—a woman of the greatest discretion and prudence as well as godliness. This stroke seems to have laid him prostrate for a time.

Even before these afflictions, he had been observed to be giving way to impulses, so that sometimes, after having studied his subject, he would tell his people at the close of the prayer before sermon, that the Spirit led him that day to speak of the mystery of the kingdom. But now his mind shewed worse symptoms, and his natural amiability was greatly altered. He was often morose and peremptory. From his friend Wrexham (who borrowed the calculation from Alsted) he had been led

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to believe that the day of Christ's coming would not be later than A.D. 1694, so that he was in a state of nervous excitement in regard to it. He now preached that the reign of Christ on earth would begin in England, and that *Water-Stratford* was the exact spot where it would first become visible,* because there the cry had been raised, "Behold, he cometh." At this spot the standard of Christ would be set up; and here would be found the safe retreat for God's elect in the latter days. "Where the body is, thither will the eagles be gathered together."

One evening, while in this state of mind, having lain down on his bed, wearied with his preaching, he believed he saw a vision. It was nothing less than the appearance of the Lord Jesus Christ, like that given to John in Patmos. He believed that, early that evening, in his own house, he saw Jesus clothed in a crimson garment, his countenance exceedingly beautiful, and his glorious person abounding in sweetness and great majesty. He had this sight for some considerable time, and then the vision vanished. All the glories that the world speaks of were but dung to what then appeared in the face of Jesus. That crimson or scarlet robe shewed that he would dip his raiment in the blood of his enemies; and while there was withal in his countenance majesty such as might strike terror into ten thousand blasphemers, there was comeliness that inspired pleasure and delight, though he felt no raptures of joy.

Such was the vision. And now it was spread abroad (Mason himself believing it fully) that he was no other than the *Elijah* who was foretold by Malachi, before the great and terrible day of the Lord. His followers called him by this name, and spoke of him also as occupying Noah's place, a warner of the world, ere Christ should come to bring on men the deluge of fire. He himself now began to insist on his words being received as those of a prophet, or rather of the prophet Elijah; and soon he became impatient of contradiction, telling his friends that there was no hope of convincing doubters, for "the books were sealed, and there was no place for repentance." Soon there gathered round him a throng of very ill-informed and obscure people. Thirty of these at a time would be found in his parlour singing, at the pitch of their voice, or repeating, with wild noise, rhapsodies composed by Mason, such as these:—

* Granger's "Biographical History" misrepresents him, as he did not affirm that Christ's throne was to be set up there. The same writer carelessly speaks of his relating his visions to "his sister," not understanding that by that name was meant a sister in the Lord.

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"'Tis come, 'tis done, this is the day,
My promised Saviour, come away!
'Tis come, 'tis done, this is the hour
My Lord assumes his royal power."

Or this other—

"All glory, all glory, all glory alone,
To the glory that sits on his glorious throne!
All heavenly sweet flowers be strew'd in his ways!
Hallelujahs, Hosannas, with millions of praise.
All glory is due to the Holy and True,
Who sits on his throne, and makes all things new.

"Come now to his temple, ye lookers for Jesus!
His honour advance, and his praise in the dance.
Break forth into singing, ye mountains and woods;
For joy clap your hands, ye fountains and floods!
Let him be adored by angels and men,
And Zion adorn'd with her tabrets again."

All this time Mason lay in bed in an attic or garret of his house, and so continued till he died, about a month after this vision. However, the vision had sufficed to convince his followers that Christ was just at hand, or rather was already come. In fact, they fell into the very error condemned in 2 Thess. ii. 2. They believed that the day of Christ had begun. Sometimes, leaping from one end to the other of the room, they would clap their hands and cry out, "Appear! appear! appear!" or at other times, "Glory, glory, glory!" Meanwhile, as we have said, Mason died. He was full of joy at the close, and indeed all through these last weeks of his life. His grandson, in his preface to his "Remains," says that there was reason to believe that he became aware of the delusive nature of his vision before he died, though, till near his end, he firmly expected to live until Christ should appear. He left several sons, but not much is known regarding his family. His son seems to have been a worthy man and godly minister at Spaldwick, in the county of Huntingdon; and, as we have already noticed, his grandson, John Mason, nonconformist minister at Dorking, in Surrey, has made himself known by his "Treatise on Self-Knowledge."

We do not dwell upon the resemblance to Edward Irving. That may be observed in a few points of this singular case. As for his followers, they were never numerous, though, it is said, hundreds, or even a thousand persons, would at times gather together during the height of the excitement. For a short time, some fifty or a hundred persons continued to wait on at Water-Stratford, looking for the end of time, in 1694 (the year Mason died), because of the calculation of Alsted and

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Wrexham, indorsed by their now departed leader.* They held community of goods during that period. All that we hear of them after this date is, that they resolved to keep together till the end of the year, and had laid in a store of provisions sufficient, persuaded as they were that they ought to abide in Water-Stratford till Christ appeared, and as fully persuaded that he would appear before that year closed.† They seem soon to have broken up. Many of them came from Haversham, where Mr Wrexham had ministered, and were probably prepared by his indigested teaching for falling into this delusion. Their extravagances were glaring, but probably much has been added by report; for "malice, when she shoots, draws her arrow to the head."

There is little difficulty in explaining Mason's case. We are most distinctly assured by those who knew him that his late hours of study injured his health; that specially in his last years he was subject to melancholy fancies; that his mind was unstrung by affliction; and that for many years he obviously was labouring under the burden of his own idiosyncrasy. This is enough to account for the peculiar turn his mind took, if along with that we take into consideration the influence that his friend Wrexham exerted over him, at a time when it is probable his mind was losing its former vigour, and his body its strength and health. One of those who write his story (Mr Maurice) is not slow to insist that his Calvinistic views were much to blame for the unsettling of his mind. "His mind was affected," says he, "by the dismal idea he had formed of God, as if he had made mankind on purpose to damn the major part." But this is a caricature of Calvinistic views on the subject of sovereign electing grace. We prefer, as far more satisfactory, the facts about his bodily state, given by the same hand:—"Seldom free from violent pains in his head; his legs and feet often so very cold that two or three hours' rubbing could scarce procure any sensible heat; he fasted on Sundays in spite of his work; his head often much out of order, so that he could not bear the least noise, and when his sons

* We quote some of these details from "An Impartial Account of Mr John Mason of Water-Stratford, and his Sentiments. By H. Maurice, Rector of Tyringham. Bucks, 1695." This pamphlet was reprinted in 1823 at Newport Pagnel. The original edition is dedicated to the Archbishop of York. The writer greatly disliked Mason's Calvinistic views, and was as suspicious of his Chiliastic.

† This is mentioned in a pamphlet, "Some Remarkable Passages in the Life and Death of Mr John Mason, drawn up by a Reverend Divine," printed in 1694, "published to prevent false reports." Mr Richard Mayo, Vicar of Kimbal, in Buckinghamshire, also defended his memory.

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read to him it was by way of whisper; nay, sometimes he was obliged to retire to the most silent spot he could find, and yet even there would at times scarcely venture to walk for fear of the noise of his own tread; nor could he, at such times, pray in his own family, lest he should disturb his brain by the sound of his own words." We accept this statement as explaining how it was that such a devoted man of God was so deluded in his latter days. The delusion was, in a great measure, physical disorder,* which made him susceptible of fancies and imaginations,—a susceptibility increased by the sympathy of illiterate, misguided followers.

We would not, however, dismiss this singular history without noticing, 1. That thus it is the devil will try to bring truth into discredit. This is one of his "devices." Let us stand on our guard. You might as justly say that Mason's Calvinism was the cause of his delusion, as assert that it was his millennarianism. The truth is, it was neither. His brain was affected; his bodily debility wrought on his mind. 2. And then, if we would find in this very case a help for ourselves against the approach of such delusion, let us not fail to observe that it was when Mason began to desert the ground of the *written Word* that he began to err. Keep to the positive testimony of the written Word. Go not beyond it; for the moment you go beyond what is written, you are on an inclined plane, and may slip downward too far to recover your position. 3. Does it not also repeat to us our Lord's words—"If they say to you, Lo! here is Christ, or lo! there, believe it not?" Does it not send us back more than ever to our Master's declaration, that His coming shall be as clear and unmistakeable as the lightning flashing out from the dark cloud, and shining from one end of heaven to the other? Such a case as Mason's ought not, in the sightest degree, to deter us from, or discourage us in, searching the prophetic Word; but ought to enforce on us the wisdom, and duty, and necessity, of not going beyond that sure word of prophecy. Manna is as wholesome and sweet as ever, and is as much as ever to be gathered, though it be true that, "used otherwise than by divine prescription, it breeds worms."

* Compare the man of God in health, and the same man of God in his state of debility, as we find him in the following instance. In 1669, in a funeral sermon on the last verse of Heb. ix., "*He shall appear the second time, without sin, unto salvation,*" he said, "Christ's first appearance was very mean; he appeared as Son of man, or rather as a worm. He appeared as prisoner at Pilate's bar, and as a malefactor on the cross. Then, indeed, he stood charged with the sins of his people; but in the day of his appearing, he shall appear without sin unto their salvation." But in the last year of his life he taught his followers to apply this to *himself*—"Mr Mason shall have no sense of his sins on that day!"

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Mason's last words to those around, though used by him in another significance, admit of being applied to all of us. Let us close with them, and let us act upon them. "Go home," said he, "and search if you have oil in your lamps. The time is at the very door when there will be *no courage but faith, no strength but Christ.* You have time little enough now to lose." Yes, let us keep the testimony, the word of Christ's patience, that he may keep us in the hour of temptation that is to come upon all the world to try them that dwell upon the face of the whole earth. And let us look to ourselves that we lose not the things which we have wrought, but receive a full reward.—(2 John 8.)

Art. II.—DOES "THE BRIDE" INCLUDE THE OLD TESTAMENT SAINTS ?

All admit that, in the innumerable company of angels, there are great diversities of degree. There are "principalities and powers in heavenly places" (Eph. iii. 10); there is a Gabriel who among angels seems like John among disciples; and there is a Michael, the archangel. While considering the poetic allusions to "cherubim and seraphim," as if these were varieties of angelic being, to be altogether a mistake, we still admit gradations and varieties among the angelic hosts equivalent to what these misapplied terms were meant to indicate. We restore "cherubim and seraphim" to their proper owners—viz., the redeemed family—even as we restore "Zion," "Jerusalem," "Judah," to their long-defrauded owners—Israel after the flesh; yet still we see plainly distinctions existing among the elect host of angels.

Analogous to these diversities in that race of unfallen beings, we find among the redeemed from among the fallen considerable diversity of rank and position. Thus we find that the man who got five talents and gained ten is set over ten cities, and then besides gets the unused talent of the slothful servant. We find mention of the "general assembly and church of the first-born," as well as of "the spirits of just men made perfect," even as we find in the Apocalypse not only an innumerable company that no man can number, but also a special subdivision of that company, the hundred and forty-four thousand whose song none can learn. These distinctions in glory are subservient, no doubt, to the manifestation of Divine sovereignty in the ages to come. New Jerusalem is not built on a flat plain, nor are its palaces all of one height, and after one model. The land of uprightness has its hills and mountains,

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its fields and its gardens. One star differeth from another star in glory.

And thus, too, in looking forward to the millennial day, we see it quite consistent with the analogy of Divine arrangement elsewhere and at other times, that there should be the risen saints above, and on earth a vast population, like the sea and its waves, who are holy and spiritual men, but are not glorified —who serve the Lord, but are not serving him on the same platform as those who lived amid temptation when Satan was loose, and are therefore rewarded then with the rank of kings. We find that in the millennial age there shall be both the rulers and the ruled over, both saints in glory and saints below to be reigned over by these saints in glory who act as royal ministers—both raised-up members of Christ, and members of Christ who have not passed through death and resurrection. All this is in accordance with the analogy of the past arrangements of our sovereign God.

But nothing of all this affects the question we propose to consider—Does THE BRIDE include the Old Testament saints? —that is, it does not *necessarily* affect that question; for there may be all these diversities, and yet all belong to the one Bride, even as there was but one Israel, and yet this Israel was composed of twelve distinct and separate tribes. Our question is quite of a different nature from that which inquires into the reality of ranks and gradations in the future kingdom. It is a question confined to one point only—viz., Do the Old Testament saints appear to be included in THE BRIDE, the Lamb's wife? There are those who deny that they are. There are those who maintain that "THE BRIDE" is a name that speaks only of those who have followed the Lamb since the day of Pentecost. They say, that while all saints who lived previous to that time shall be gloriously blessed, yet they shall never belong to the highest class of all, *the Bride.* All agree that believers, under this present dispensation, who follow the Lamb whithersoever he goeth, shall be of that happy company called "*the Bride,*"—the Church, so long a pilgrim and sojourner, a woe-worn weary one, like fabled Io, passing from soil to soil, braving the storm and tempting the stream, fleeing to caves, hiding in desert solitudes, stranger on the snows of Caucasus, and by the shores of temple-crested Nile, shall yet cease all wandering and weariness, and be gazed on by a wondering universe with wistful admiration. This is agreed; but the question that has been raised is, Shall the patriarchs be there? and shall the world's great pilgrims, Abraham, and Isaac, and Jacob, be there? and shall

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Enoch and Elijah be there? Shall these Old Testament worthies, with all such as walked in their steps, form part of "*the Bride*," whose palace and home is New Jerusalem?

The arguments against their being part of the company called the Bride are slender. They are such as these:— It is written of holy men of old, "Unto whom it was revealed, that *not unto themselves, but unto us,* they did minister the things which are now reported unto you."—(1 Peter i. 12.) But plainly this passage says nothing of the *glory;* it speaks of the measure of knowledge and of grace alone. The very fact that, with inferior advantages, these saints walked so close with God, seems rather to impel us to the conclusion, that surely these are on a level with disciples who in after days followed Christ through good report and through bad report. 2. Again, Heb. iii. 1 addresses Christians as "*partakers of the heavenly calling.*" Now, this calling is no doubt our right to the inheritance, our warrant to expect a place in New Jerusalem. But this text does in no way *exclude former saints;* it merely reminds the saints here spoken to that they had such prospects. Not a syllable here can be adduced to shew that this "heavenly calling" was a privilege from which Abraham was excluded. 3. On no stronger grounds is Eph. iii. 6 brought forward as excluding them, "That the Gentiles should be fellow-heirs, and of the same body, and *partakers of his promise in Christ by the gospel.*" It is assumed too often that the "mystery" was something else than the discovery of that hidden truth, that not Jew only, but Gentile, should share in what Christ had done—not Judea only, but in the end all the world. The promise of the inheritance was not meant here to be spoken of as peculiar to saints of New Testament times. The old saints sang in David's days, and David led the song, "The righteous shall *inherit the earth*"—and that pointed to the inheritance which *the Bride* has claim to. 4. But was it not said even to the Baptist, "He that *is least in the kingdom of God* is greater than he."—(Luke vii. 28.) It is, however, admitted on all hands, that this text is difficult and obscure; so that to bring out of it an argument against the Old Testament saints' high privilege is by no means satisfactory. It might mean, "He that is least in the kingdom of glory, when it shall appear, is one whose greatness is such that all will say, I would rather be in that glory than possessed of John's fame and name on earth." Our Lord had been praising the Baptist, and commending him as the greatest of prophets; but, as if to obviate the abuse of his words, lest any should be discouraged from pressing on in the Divine life by

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thinking it impossible to reach his place, the Lord held out an expectation of reward to whosoever would follow him fully; such a one shall be great in the kingdom of glory, with a kind of greatness that casts into the shade John's greatness here. The words by no means say that John himself was not to be greater still than he had ever been on earth; nay, they suggest that he shall find the glory to come such as dims for ever all his fame and name here below. 5. We have heard Hebrews xi. 40 advanced as another argument to the same effect, "God having provided *some better thing for us.*" It is here taken for granted that "the *better thing*" is the New Jerusalem glory, or that of the Bride; and then, also, it is inferred that because we, in New Testament times, attain it, it cannot belong to any others but ourselves. Now, we spoke of the fallacy of this latter inference when dwelling on Heb. iii. 1. As to the former we at once say, "the *better thing*" is not what some make it. It is the fuller revelation of salvation; it is the full manifestation of the long-promised Seed of the woman; it is all the "*better things,*" the "good things to come," included in him. But, in addition to all we have advanced, let a man only go on with the text, "That they *without us* should not be made perfect," and he must surely admit that the apostle was speaking of what these Old Testament saints *were yet to obtain* in connexion with us and *along with us.* What else do the words mean? They were not "without us" to be "*made perfect,*" *i. e.*, thoroughly set at rest from guilt and introduced into full confidence toward God. By their own sacrifices and ceremonies? No, they must have a glimpse of what we have, namely, the true sacrifice—God-man. But surely that means that they *are* to be *made perfect with us?* So that it proves the very opposite truth from that for which it was adduced. It proves that these saints join with us, partake along with us, in all that Christ has brought.

Turning, then, on this hinge from the one side of the question, let us approach the other. We have set down the negative; now let us deal with the positive. Starting with Heb. xi. 40, we assert that *Old Testament saints form part of the Bride,* for they enjoy all that is given to us. And here, does not a moment's reflection present to our thoughts the antecedent probability of this being the case? Already have some Old Testament saints been honoured, in a manner, and to a degree peculiar to themselves, and surpassing any honour given to New Testament saints. Though John saw in Patmos the open door of heaven, and though Paul was for a time caught up to paradise, yet neither of these, nor any of their fellows, could point to

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the high honour of passing into heaven, body and soul together, without tasting death. And, while we know of no one New Testament saint in risen glory, do we not find Moses there? and more specially the *saints who rose at the Lord's resurrection?* These saints were Old Testament ones, and they are surely now in heaven, in their resurrection bodies—first-fruits of Christ's victory. Surely these shall not be left behind when he comes to raise all that are his, that they share in the first resurrection? But we add to this view the consideration that these, at least very many of these, were pre-eminent in faith and persevering holiness. It was no common trial they passed through in their lifetime, believing for a time one bare word of promise, and then for ages resting on nothing more than promises which seemed, like the mirage, retreating as the pilgrims advanced toward them. They had all the time, also, to fight with the same devil, the same world, and the same flesh as we. In the midst of their warfare, what notes of praise we hear, what utterances of devoted hearts—"O how love I thy law!" "Mine eyes fail while I wait for thy salvation!" "Make haste, beloved, and be as a roe or a young hart on the mountains of spices!" Well, does it seem accordant with the broad principles of the Word which promises *to him that overcometh* so full a share in glory, that these men, who passed through the deepest floods with the dimmest light, and who so glorified their Lord, should not form part of "the Bride"—the blessed company who shall live and reign with Christ? If the Word clearly asserts that they are not, then we shall acquiesce, assured that there is wisdom in the arrangement, if that be our God's arrangement; but we should like to see very clear proof adduced ere we relinquish the hope of meeting Abel, Enoch, Abraham, and all such as they, wearing crowns, and reigning in the kingdom, along with John and Paul.

But it is not mere prepossession and prejudice that incline us to hold that the Old Testament saints, and so all saints who, up to the hour of the Lord's coming, are living or have lived, shall reign with Christ as his Queen in gold of Ophir. It is more than old prejudice that inclines us to cling to the thought of finding King David a king to the Son of David, and of hearing him sing loud praises amid God's many kings and priests. We used to repeat the old hymn—

"There David stands with harp in hand,
The master of the choir!
A thousand times that man were blest
That might such music hear."

And we do not think that any reason for abandoning this

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thought can be brought forward. For let us ask what the testimony of the Word really is on this interesting subject.

1. Does *the Church* not mean the whole body of the redeemed? When it is said that Christ "loved the Church, and gave himself for it" (Eph. v. 25), surely this does not exclude, but specially includes, all his saints. The Church is "his body" (Eph. i. 23); and surely no one thinks that Abel, and other Old Testament saints, *are excluded* from being members of Christ. If so—if, as is self-evident, *Christ's Church* is those "*whom he loved, and for whom he gave himself,*" then when it is said, "that he might *present to himself* a glorious Church," we find a statement to the effect that *all for whom he died* shall be thus honoured. He shall not lose one of those whom the Father gave him, but shall thus *present them to himself.* And all this is spoken when the apostle is referring to husband and wife, and so with the implied idea that *the Church,* or *all the redeemed, form Christ's Bride.*

2. If the redeemed all form *Christ's body,* then all of them, of the Old Testament even as of the New, shall rise to the same glory. Now, was a soul ever saved but by union to Christ? Were there in old days other means? True, there was little understanding of this union in Old Testament times; but did it not exist then as now? And is not the fulness of that union intimated when, in Isaiah xxvi. 19, it is sung—

"*My dead body,* they shall arise?"

If so, then all these must arise to share in the glory of *the Head* at his coming. Could the Head be crowned on that day while some of his members, ay, so many of them, were left behind?

3. Do we not find the Old Testament sweet singers taking up the theme, as if they had part in what it spoke of? In Psalm xlv. the song tells of the Bridegroom and of his "*Queen* in gold of *Ophir;*" and they who sing, sing as having this hope for *their own.* In the Song of Solomon, too, is it not felt by all who read it that he who utters it speaks as one who *shares it all,*—not as one only telling what others would one day share? This, surely, is that which gives such emphasis to their cry, "Make haste, beloved." We scarcely think any one will doubt this view. Now, if so, we further ask, would such terms be employed as *Spouse* and *Bride* in this song if not meant to correspond to the *Bride* in other parts of holy Scriptrue? Surely, if the true Israelites were *the Spouse* in Solomon's days, there is no reason for denying them to be also of *the Bride* in John's days.

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4. Our Lord's words seem to take for granted that some of his ancient saints would form the most prominent characters in that day when the kingdom, and so of course *the Bride*, is manifested. His words, Luke xiii. 38, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God," refer to the day when *the Bride* is manifested. It is our Lord's common manner of speaking of that time and that event. Ay, and shall we not point to the *Transfiguration-hill* as corroborating our assertion? There you see Moses and Elias side by side with Jesus, and they "*appear in glory.*" It would be strange to miss from Christ's kingdom hereafter those who appeared in glory then. But let us call to mind that this is a specimen of The Coming of the Lord (2 Pet. i. 16), and how things shall be then; that is, of *the Bride* arrayed in the garments of glory, while the three disciples represent the inhabitants of earth who shall then gaze on the glory. Shall the brethren of Moses and Elias not form part of the harvest, after they themselves have been exhibited as a kind of first-fruits? Shall the Old Testament saints be excluded from *the Bride*, after being shewn as part, on that day? As well exclude the Colossian saints, of whom Paul says, "When Christ, who is our life, shall appear, then shall ye also *appear with him in glory*" (iii. 3). This appearing in glory is descriptive of their *appearing as the Bride* in the array of New Jerusalem; but if it be so, then *that very same description* is given of the Old Testament saints, Moses and Elias, "They *appeared in glory*" (Luke ix. 31)—they appeared in the array of the Bride, the Lamb's wife.

5. Let us, in addition to all that has been said, refer to the types. It is agreed that the types of the Tabernacle shewed forth the state of the Church in its wilderness state; in other words, its state at present and in all past ages. But the types of Solomon's Temple shew what the Church shall be when the Lord returns to bring her into full rest, and to give her the antitype of Canaan. Now, we find the two cherubim in the tabernacle both alike in form and position, and alike in the glory they received. These may (being two in number) represent the Church before and after Christ's coming; even as we find in the two pieces into which the curtains of goats'-hair, and those of blue, purple, and scarlet, were formed. Now, these two stand in the same equal glory, in the Holy of Holies, in recovered paradise. Or, passing on to Solomon's Temple, where the cherubim were four in number, still we discover nothing in the position or form of any of the four that made the one inferior to the other. In that great

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type of the days of the King of Glory, the redeemed standing on the mercy-seat together, and together resting on the ark alone, are alike bathed in one and the same glory. And we should not have omitted to observe, that all alike were made of the same piece of gold, the mercy-seat, proclaiming one nature, one body, union alike, honour alike.

6. We might repair to one other source of information, the Book of Psalms, written for the Church in all ages. There the harp tells of Old Testament saints rising in the first resurrection when it sings, Ps. xlix. 14 (and does not "*the better Resurrection*, Heb. xi. 35, refer to this?)—

"The upright shall have dominion over them in the morning."

And of the Old Testament saints having dominion given them, as kings—

"To bind their kings with chains,
Their nobles with fetters of iron;
To execute upon them the judgment written.
This honour have all his saints."—(Ps. cxlix. 8, 9.)

The general import and drift of such passages evidently is, that these saints were led by the Holy Spirit to look for the same honour as we of the New Testament Church are led to expect. Nor need we wonder; for surely these, our fellow-pilgrims in the desert in times past, had far more to encounter than we—more perils, and less support. The wonder, indeed, is that WE, in New Testament times, should have such prospects before us, we who have our labour lightened, our trials alleviated, our duties cheered, our temptations weakened, by the bright discoveries of grace in Christ fully revealed, and by the indwelling Spirit's might put forth to strengthen us in the inner man. Why should we have such reward in view? Lord, why to us? It is all of grace, sovereign grace. And side by side with our brethren who walked by faith when it was early dawn, and the morning sun had scarcely risen, we shall praise Him who loved us and made us kings and priests, as well as washed us from our sins in his own blood. And oh the blessed certainty that all this may be mine!

But who can conceive the glory wrapt up in being Christ's Bride? Why was it that when the angel said to John, "Come, and I will shew thee the Bride, the Lamb's wife," (Rev. xxi. 9), he shewed him New Jerusalem, in its dazzling glories, its riches, its inconceivable light and loveliness, instead of fixing his eye on the *persons* saved and glorified? Was it because, in the fashion of an Eastern bride, the ornaments, the gorgeous veil, the rich array, covered up the person from view? Or was it that the New Jerusalem dazzled the beholder's eye, as the sun overpowers a beholder, so that he sees splendour, but

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not the sun that is invested with that splendour. Certain it is that we have a description only of the Bride's array; and what she shall herself be, "doth not yet appear." "It has not entered the heart of man!"

Art. III.—THE OCEAN AND THE BLESSING.

We recently meditated on "the Stars and the Promises," and endeavoured to trace the wondrous works of God, with a view to encourage trust in his gracious words. We now propose to contemplate "the great and wide *sea*," and to consider it as the Divinely-appointed emblem of that flood of blessing which God has promised shall fill the earth. Blessed and sure hope, founded on His unchangeable word and oath who made heaven and earth! "The sea, too, is his, and he made it;" and in the contemplation of what it is, and what it teaches us is yet to be, let us "worship and fall down, and kneel before the Lord our Maker, for he is our God, and we are the people of his pasture, and the sheep of his hand" (Ps. xcv.) Therefore we will go forth and find green pastures wherever his hand can be traced, his words can be heard, or his glory be seen. May that Divine Spirit, whose hands "garnished the heavens," and who brooded over the face of the deep, fill our minds with holy reverence, and our hearts with lofty hopes, that we may worship as well as wonder, adore while we admire!

"Look now toward heaven and tell the stars, if thou be able to number them!" Thus spake God to Abraham. Ages after, one of Abraham's greatest children said to his servant, "Go up now and look toward the sea." Let us consider these words as addressed to us from the highest authority, and seek grace to obey them. Then, as we before heard the heavens declare God's glory, and found how the starry night taught us the knowledge of him, so shall "the sea and the fulness thereof" sound forth its praise; and as we listen to its never-ceasing hymn, while it

> "Rolls the grand profound eternal bass
> In Nature's anthem,"

our hearts shall grow large and joyous with anticipation of the time when "the glory of God shall cover the earth as the waters cover the sea." This is what God whispers to the ear

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of hope while we look upon the ever-heaving ocean. One of the world's poets apostrophises the sea thus—

> "Thou wondrous mirror where the Almighty's form
> Glasses itself in tempest!"

Yes, it is a mirror of God's power. From its smooth surface, when unruffled by storm and tempest, the calm blue firmament of heaven, with its myriad bright stars, is oft reflected. Fit mirror for such a glorious countenance! But the eye of faith sees stretched over the ocean a firmament of grace, glistening with the promises of mercy, and from it, these too are reflected. Those ordinances of the sea, how sure! those ocean tides, how constant! and in them we have pledges that all God's words shall be made good. (Jer. xxxi. 35, 36.) The Son of man will come to the Ancient of Days, and receive his kingdom, even a universal and eternal dominion. The reign of those four great beasts which Daniel saw rise out of the sea must end, and the beneficent government of the Lamb must succeed them, healing and obliterating the deep scars which they have inflicted on a groaning world for so many ages. All Israel shall then be saved, being made priests to the Lord, a nation before God for ever. Then, "thine heart (Israel) shall fear and be enlarged, because the abundance of the sea shall be converted unto thee." Then shall the sea give up all the purchased dust which it hath entombed; and those bodies long hidden in its dark recesses, made like Him who once "stood by the sea," "walked on the sea," and controlled it by His word, because by His word He made it, shall shine as the brightness of the firmament. Then, in sublimest tone, and in response to that ocean-like thunder-peal above, "Alleluiah! for the Lord God omnipotent reigneth," and in concert with the heaven, the earth, the field, and the trees of the wood, shall the sea and the fulness thereof "sing out before the Lord, FOR HE COMETH: FOR HE COMETH to judge the earth; he shall judge the world with righteousness, and the people with his truth."—(Ps. xcvi. 11-13.)

The prophet Elijah's servant returned to him and said, "*Nothing;*" and six times returned he dolorously repeating, "*Nothing.*" Still the prophet prayed on. He had heard a sound which he knew would not deceive. He trusted a power which he knew could not fail. He had already beheld that done which was a sure and sufficient pledge of everything promised. God had said, "I will send rain on the earth;" God had answered him by fire; and God had given him to hear the far-off tokens of the coming and much-needed showers. What cared he that others could see nothing, or that they repeated in his ear the empty word, "Nothing." All this only made

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him pray the more earnestly. What mattered it to him that Ahab was eating and drinking in his pavilion; with him and his he could have no fellowship. He took his post of observation, and bowed his soul before God. He watched, waited, and wrestled till the blessing came. And thus let us act with reference to what we hope for. Scoffers may say, "Where is the promise of his coming? all things continue as they *were*." The worldly will go on eating and drinking, building and planting; and even the true servants of God may desponding say, "There is nothing." But let us hope on—always pray, and not faint. We, like the pleading prophet, have much to fall back upon for encouragement—much to feed faith, nourish hope, and strengthen in prayer. What a faithful God hath said, what he hath already done in redemption and providence, together with the signs discernible by the ear and eye of faith—all say, the blessing long promised, long looked for, must come, and that ere long. Look up, lift up your eyes, hope to the end; for your redemption draweth nigh. Your salvation is nearer than when you believed.

But let our thoughts return again to the sea. If we were to ascend some height overlooking the mighty deep, we could not say, with the prophet's servant, "There is nothing;" whether we looked up, or round, or below, we should find objects to remind us of the perfections of God, of spiritual blessings, and coming glories. But this would only be the case as we studied the works of God in connexion with his Word. Then the sky, the clouds, the mountains, the sands, the sea, would all testify to us of God, his grandeur, and his grace. Thus the Psalmist found it, and joyfully sung—"Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains: thy judgments are a great deep." And so the poet found it as he sung—

"In every object here I see
Something, O Lord, that leads to thee:
Firm as the rocks thy promise stands;
Thy mercies, countless as the sands.
Thy love, a sea immensely wide,
Thy grace, an everflowing tide."

But we cast our thoughts more especially on that "great and wide sea," the contemplation of which filled the soul of the Psalmist with wonder (Ps. civ.), and which is so frequently used as a figure of what God *hath done, is doing,* and will *yet do:* his *mercy* in the past, his *grace* at the present, his *glory* in the future, and particularly the latter.

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The sea reminds us of God's mercy. Sublime, pure, fathomless, full of wonders, and ever uttering sounds of grand harmony, can we look at it and not think of the infinite, holy, boundless mercy of God, ever sending forth words of loving invitation and tender consolation; especially when we hear the prophet's noble song, "Thou wilt cast all their sins into the depths of the sea." The capacity of the ocean to swallow up all that men can cast into it cannot be overrated, and the capacity of God's mercy in Christ to swallow up and ever hide from view the sins of all who fly to Jesus, cannot be exaggerated. If thousands of persons were employed to cast the pebbles on the sea-beach into the waters, how soon would they be all hidden! If men were capable of rolling the rocks into the tide, still ocean would receive them, hide them from view, and soon roll on as tranquilly as ever. Thus can God's mercy forgive, and forgiving, *cover over*, and for ever hide from view, "iniquity, transgression, and sin." The prophet's allusion, in the passage just cited, most probably is to the overwhelming of the Egyptian host in the Red Sea. All were sunk as lead in the mighty waters—the tallest soldier, the chief captains, and Pharaoh himself, all went down beneath the wave. And it is written concerning all who trust the blood of Jesus, "God, for Christ's sake, hath forgiven you; having forgiven you *all* trespasses." But the passage is also prophetic, and points forward to the time of Israel's full forgiveness and blessedness. God, who has for many ages past made them examples of his severity and justice, will, ere long, make them to be monuments of his mercy, and demonstrate to them, and in them, that he is good and ready to forgive. "Then shall the iniquity of Israel and of Judah be sought for, and shall not be found." How should such views of God's character encourage us now ever to hope in his mercy?

Those who have realised the forgiveness of sins, who are justified by faith, are brought into favour, "*they stand in grace.*" Of that grace the ocean is a glorious emblem. What were the earth without it? But for the sea, there would be no overhanging clouds, no refreshing dews, no fruitful showers, no gliding rills, or flowing rivers; and, consequently, no grass on the mountains, or corn in the valleys, or forests on the hills. The earth is entirely dependent on the ocean; and man is as dependent on GRACE. Those who have obtained mercy know this, and are quite willing to have it so. They adoringly sing with the apostle, "All things are of God, who hath reconciled us to himself by Jesus Christ;" and, with the grateful Psalmist, "All things are of thee, and of thine own have we given unto

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thee." It is our privilege to see all our blessings coming from the ocean of grace, even as earth's blessings come from the sea; and sooner may the sea fail to give rain and dew, and the wondrous processes of nature in evaporation and distillation be suspended, than grace fail the soul that depends on it. And as what is received by earth from the ocean returns to it again by the rivers, which pour their mighty tide into its vast bosom, so let our gratitude for the blessings of grace be ever rendered to the God of all grace, and thus of his own we shall give unto him.

But we purpose a little more fully to contemplate that glory with which God has determined to fill this world, where so much of his mercy and grace have been displayed. He who made the earth and spread forth the seas, who declares concerning the former that He formed it not in vain, but to be inhabited, (Isa. xlv. 18), also says, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." This is evidently God's great and long-cherished purpose. This declaration is found with some little variation in several places in God's Word, and was generally uttered when times were dark and circumstances unpromising. The places in sacred Scripture to which we refer are the following:—Num. xiv. 21, "As truly as I live, all the earth shall be filled with the glory of the Lord." This passage may have a more limited meaning, and refer to God's just judgments on the unbelieving Israelites; but may it not also have reference to the great fact, that though *they* had failed, God would not fail; that while he got himself glory by not permitting them to enter into his rest, he would, at a future time, get himself greater glory by fulfilling all his promises to Abraham, on the ground of a covenant of grace? Then it shall be seen how glorious is "that rest which remaineth for the people of God," and how safely Israel shall rest after all their wanderings under His shadow who is "THE BRANCH," and "THE LORD OUR RIGHTEOUSNESS."

The meaning of the second passage cannot be mistaken. The Psalmist, having contemplated the glorious reign of Messiah, exclaims with holy rapture, "Blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen, and amen."—(Ps. lxxii. 19.) Who that reads this psalm believingly, that enters into the description of "THE KING in his beauty," of the beneficence of his government, and the blessedness of his subjects, and contrasts with the same the bestial rule and satanic tyranny under which earth now groans, but must add "AMEN" to this prayer? These "Amens" have been accumulating age

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after age. Such fervent desires have been mingled with earth's groans. God has recorded each believing "*Amen,*" and will fulfil every fervent desire. And soon the four-and-twenty elders, and the four living ones, will fall down and worship Him that sitteth on the throne, saying, AMEN, ALLELUIAH. For then the Amen, the faithful and true Witness, will take unto Him His great power and reign. He who said, "IT IS FINISHED," on the cross, working out so faithfully and lovingly that redemption for which man asked not, because he did not desire it, will say from the throne, IT IS DONE, in answer to the desires which His own grace has awakened. Thus will God add his Amen to that of his people's; and *so it shall be,* even as he hath promised.

The next similar passage is Isa. vi. 3—"The Seraphims cried one unto another, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory." This, like the song of the living ones (Rev. v. 8, 9), is *anticipative,* and describes the blessed state of things which shall follow upon the long period of Israel's hardness and punishment, as described in this chapter. God, in his mercy, set the glory to come before the prophet's eye, lest his heart should sicken and faint at the view of the long intervening period of triumphant evil. And thus he mercifully deals with us; let us gratefully use his rich gifts, and feast our souls on the glory which shall be revealed. If we have nothing of our own, and little around us to rejoice in, we have much *before us;* and we should never fail to "rejoice in hope of the glory of God." But what does the fact of this ascription of holiness to God, and this anticipation of His glory, being associated together teach us? That God's holiness is pledged to bring all this about (Ps. lxxxix. 35); and that when it is accomplished, the holiness of God will shine forth most resplendently: and this is why we earnestly desire it. Oh the difference between Israel now, as described in Isaiah vi. 9-12, and Israel then, as pictured, Zechariah xiv. 20, 21! Then "HOLINESS TO THE LORD" will be everywhere. And the glorified Church shall be perfectly holy; and earth, sinful earth, shall be the dwelling-place of holiness, and its tribes and nations shall know, love, serve, and worship a HOLY GOD.

In Isaiah xi. 9 we read, "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." The connexion of these words depicts "the peaceable kingdom." The anointed of the Lord is before us, rich in the sevenfold unction of the Holy Spirit, and the King of Israel is very glorious. He smites down evil, slays the wicked ONE, rules in

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righteousness, love, gentleness, and faithfulness. From him, as a centre of light and glory, blessedness radiates circle after circle, until Israel, the nations, and the long-groaning creation are included in the ample circumference of blessing. Mark, too, the connexion between his unction, his characteristics, and the condition of the world. The Spirit of wisdom, revelation, understanding, knowledge, and counsel rests on him; and *then* it streams from him into all the earth (Rev. v. 7), until the earth is full of the *knowledge* of the Lord. Vain philosophy, the pride of science, the boastings and questionings of human reason, are gone, as owls and bats fly away before the light of the sun. Man has begun to appreciate the glorious fact that the knowledge of God is eternal life—he is taught now to "acquaint himself with God"—he is at peace with him, and "good," substantial, unmixed, satisfying GOOD comes to him.

The last and fullest passage of this series of precious texts in the old prophets is Hab. ii. 14—"For the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea." In one of the other passages, God says he will fill the earth with the *knowledge* of himself; in another, that he will fill it with his *glory;* and here with "THE KNOWLEDGE OF HIS GLORY." Glory is the manifestation or outshining of excellency, and to have this glory is the highest attainment and the richest blessing. God here manifests his glory in his works, but man prefers to be an idolater, and to "worship and serve the creature rather than the Creator." He reveals his glory by his Word as in a mirror, in the face or character of Jesus Christ; but man shuts his eyes, and says, "Depart, I desire not the knowledge of thy ways." There are some who believe the gospel; and, "beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." There are some who honour God by studying his works after they have believed his Word; but both classes are few now. The time is coming when the world shall believe God's words, and adore God for his works. When man's intellect shall pursue the true science, and his heart embrace the proper object, then knowledge shall be no scanty rill, creeping along amidst reeds and rocks, making little melody and producing little fruit; but it shall be like the vast ocean, deep, harmonious, and the source of blessing, ever responding, like the sea, to Heaven's mighty influences—ever mirroring forth, like the broad bosom of the deep, the heavenly beauties which over-canopy it.

But what an *emptying* must there be *first*—what a drying

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up by Heaven's whirlwind—what a purging out with fervent heat! The earth is now full of gross ignorance and pride of *fancied* knowledge—full of man's shame and of Satan's works. It is hell's arsenal, toy-shop, market-place, and battle-field. But all these turbid, poisonous waters must be baled out. The day of the Lord will be against all, and will remove all, "that the Lord alone may be exalted." Then, when evil has been purged, and man is convinced of his folly, God will reveal his beauty and communicate his goodness (which is his glory, Exod. xxxiii. 18, 19); and man shall gaze upon that beauty, and be satisfied with that goodness. His mental and moral nature shall be filled with God, even as the channels of the sea are filled with water. And thus shall it be not only with man individually, but in all his relationships, social and political; the knowledge of God shall pervade, regulate, and sanctify all, and the glory of God shall beautify and bless all.

Before leaving this passage, let the fact be noticed, that this glorious promise in Habukkuk occurs in the midst of a fearful description of the wickedness of one who probably is the last great Antichrist. His covetousness, his power and pomp, are minutely described. The previous verse says, "Are not these things from Jehovah of hosts that people shall labour in the very fire, and nations weary themselves for very vanity?" And then comes God's glorious determination, as if the Lord had said, Let the nations unite under his banner, let them rave as they will, let them as of old fill the earth with violence; it is all for the fire of wrath, it will all end in vanity; my purpose shall stand. I will, by my fire of judgment, lick up their floods of ungodliness, and fill the earth with my glory. What a blessed prospect is this, and how sure!

Let us inquire what influence these prospects should have on our *sympathies*, *aims*, and *hopes*. It is not so yet; an opposite state of things now prevails, and God protests against it. He rebukes the madness of man. He reproaches man for his "willing ignorance." Let us sympathise with God in his estimate of things that now are, stand aloof from all that is opposed to him, and which he has doomed to destruction. Let us aim to make known the knowledge of God, and constantly labour to bring his glory, as revealed in the gospel, into contact with human minds and hearts. This is what we are called to, even to shew forth his virtues. We are new born to bear witness to the truth. *We* may not hope to be the instruments of filling the whole earth with the knowledge of God now; but each one may say to his friend and neighbour, and to many besides whom he meets on life's highway, "*Know*

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the Lord;" and every Christian should do so. Thus acting, we may confidently hope that our labour shall not be in vain in the Lord; and we may hope also that God will fulfil his oft-repeated promise, make good his long-cherished purpose, and fill the whole earth with his glory, as the waters cover the sea.

Jesus, who once "appeared in the end of the world to put away sin by the sacrifice of himself," is gone up to the mountain of myrrh and the hill of frankincense. There he "ever liveth to make intercession for us." And soon he will ask, and God will give him, "the heathen for his inheritance, and the uttermost parts of the earth for his possession." And where does he, our great Elijah, who was once plunged in a sea of wrath for us, bid us go? and to what point does he bid us look? Not to Carmel, which overlooks the great sea of waters, but to Calvary, which overlooks the greater ocean of mercy. See, the little cloud arises!—the cloud of promise; it will soon cover the heavens, and bathe the earth in blessing. "There is a sound of abundance of rain;" "there shall be showers of blessing;" "the earth shall yield her increase; and God, even our own God, shall bless us." He who hung on Calvary stands by us on that glorious watch-tower, and tells what he saw of "the joy set before him when he endured the cross and despised the shame;" tells us, "I *have been* lifted up; the prince of this world *shall be* cast out; I *will* draw all men unto me." Even so, Lord Jesus, come and reign with all thy saints, that men may be blessed in thee, the earth be renewed by thee, and GOD BE ALL IN ALL.

ART. IV.—RESEARCHES IN CHALDÆA AND SUSIANA.

IT is not our object, in the following article, to enter on an elaborate examination of the able volume whose title we give below.* This would lead us into a field of historical and antiquarian investigation, not only too extensive for an article, but quite foreign to the nature of our journal. The work breaks

* "Travels and Researches in Chaldæa and Susiana; with an Account of Excavations at Warka, the 'Erech' of Nimrod, and Shush, 'Shushan the Palace' of Esther, in 1849-52, under the orders of Major-General Sir W. F. Williams of Kars, Bart., K.C.B., M.P., and also of the Assyrian Excavation Fund in 1853-4. By WILLIAM KENNETT LOFTUS, F.G.S. London: James Nisbet and Co., 21 Berners Street, 1857."

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much new ground, and cannot fail to command the notice of the students of Chaldæan antiquities, nay, of the public generally, who are by no means yet tired of these eastern researches.

It is not at all unlikely that we are only now at the beginning of these discoveries, and that, so far from the ground being exhausted, it is only now entered on. No doubt past researches have brought much to the surface, but future researches will, in all likelihood, bring much more. The disinterment of Chaldæa and Susiana has only commenced. The field lies before us almost untouched. It is so extensive and so productive that it will yield a harvest to any one who will take the trouble to drive his ploughshare across it.

Nor is it with mere articles of antiquity for the curious that the ground teems. Its produce is furnishing most valuable materials to the historian, and most interesting illustrations to the student of the Word of God. Seldom have the ruins of cities yielded such a store of dates and facts for the learned, and seldom has the rubbish of antiquity been of such genuine and permanent value. Interesting as were the Pompeian excavations, their historical value was not great. They told us nothing that we did not know before. They fixed no dates. They filled up no gaps. They supplemented no imperfect sections of history. They furnished admirable illustrations of what we already knew; but that was all. Not so these Assyrian researches. They have certainly given us illustrations of what we did know before—magnificent illustrations indeed. But they have done much more than this. They have given us facts and dates, and cities and personages without number. They have filled up many a blank page in eastern annals, and enabled us to re-write in full and with certainty what has hitherto been only written in part or in fragments and with a faltering pen. They have supplied such a store of new and important materials that the best works upon eastern history written before the last fifteen years must be reckoned seriously defective, if not altogether obsolete.

There may be much more light yet to come forth from these old Assyrian and Chaldæan mounds than we have imagined—more information on matters that we do not know, and more corroboration of what we do know, than even the most sanguine will at present venture to anticipate.

But our object in the present article is to draw from the pages of this volume what illustrations of Scripture truth or history we find in them. We leave to others the work of sifting the author's statements, and classifying his discoveries. The early history of the Bible finds its confirmation in the fol-

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lowing statements respecting Shinar, Babel, and Ur of the Chaldees:—

"Of the primeval cities founded by Nimrod, the son of Cush, four are represented, in Genesis x. 10, as giving origin to the rest:—'And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.'

"The position of this land of Shinar is a much disputed point, and grave discussion has arisen concerning its identification. Some writers, from similarity of name, contend that it refers to the modern district called Sinjar, in Mesopotamia, between Mosul on the Tigris, and Bír on the Euphrates. The coincidence, however, goes no further. Shinar is described in the Bible as 'a plain,' whereas Sinjar is an undulating, rocky region, traversed by a range of lofty limestone mountains. Under these circumstances, the supposed identity fails, and we must, therefore, look elsewhere for the first settlements.

"Others, with more reason, point to a district much further to the south, where are the remains of innumerable ancient cities, which Jewish tradition regards as the country Shinar, from whence that nation originally proceeded. In confirmation of this, Babylonia, in the old cuneiform inscriptions, is called by the same name,—Shinar. It is likewise still preserved in the important ruins of Sinkara.

"The site of Babel is likewise traditionally assigned to the same region, and the large ruins near Hillah, on the Euphrates, is generally supposed to represent it. If this be admitted, we ought naturally to seek for the other three cities of the primitive kingdom in the adjacent region. Without, however, attempting to identify Accad or Calneh, which would be foreign to our purpose, let us see if there be any site which will correspond with the biblical Erech—the second city of Nimrod.

"About 120 miles south-east of Babylon, are some enormous piles of mounds, which, from their name and importance, appear at once to justify their claim to consideration. The name of Warka alone is, without much difficulty, derivable from Erech. The original Hebrew word 'Erk,' or 'Ark,' is transformed into Warka, either by changing the *alif* into *vau*, or by simply prefixing the *vau* for the sake of euphony, as is customary in the conversion of Hebrew names to Arabic." . . . . .

"It has been elsewhere observed, that previous to the discovery of the Múgeyer cylinders, Sir Henry Rawlinson definitely concluded that Warka was, moreover, Ur of the Chaldees, from whence Abraham migrated into Syria. He remarks that a very ancient and valuable manuscript in his library determinately connects the ruins of Warka with Ur:—'The traditionists report that Abraham was born at El Warka, in the district of Edh-Dhawábí,* on the confines of Kaskar, and that his father afterwards moved to Nimrod's capital, which is in the territory of Kútha. As-súdí, however, states that when the mother of Abraham found herself pregnant, Azer (the biblical Terah) feared lest the child should perish, so he went out with her to a country between Kúfa and Wasit, which was called Ur.'† This tradition of Abraham's birthplace at Warka, however, originated not with the Arabs, but with the Jews, and is therefore more deserving credence.

"Without desiring to claim for Warka more honour than the place is duly entitled to, may we not, although admitting the correctness of the reading 'Hur' on the Múgeyer cylinders, still, consistently with this ancient tradition, regard Warka as Ur, on the supposition that this name is applied—not to a city—but to a district of the Chaldees, which included but the ruined sites—Warka and Múgeyer? In this light 'Ur of the Chaldees' is, I believe, regarded by some authorities on this subject."

* Donáb, in Persian, means "two rivers."

† Journal of Royal Asiatic Society, vol. xii., p. 481; note.

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Having thus far identified Ur of the Chaldees, the author proceeds to describe it. And as this is very much new ground, we do not hesitate to give his graphic sentences in full. Any facts that help to give vividness to Abraham's history, or to set before our eye the scenes of his nativity and youth, must be full of interest. We have read with intensity of delight descriptions of Beersheba and Hebron again and again. We cannot read with less eagerness the description of Ur of the Chaldees, especially as hitherto we have read and known so little of it. Let us look for a little at the region where Abraham was born—at those mounds of ruin which now, like tombstones, mark the city where he spent his youth.

"Having made these preliminary remarks on the still obscure origin and history of Warka, I proceed to describe the present aspect of these very remarkable ruins. They stand in latitude about 31° 19′ N. and in longitude about 45° 40′ E. and are distant four miles from the nearest point on the eastern bank of the Euphrates. An elevated tract of desert soil, ten miles in breadth, is slightly raised above a series of inundations and marshes caused by the annual overflowing of the Euphrates. Upon this are situated not only Warka, but Sinkara, Tel Ede, and Hammam—all unapproachable on every side, except from November to March, during which months the river assumes its lowest level, and occasionally admits of access. This belt of elevated soil extends from a few miles south of Warka, in a N.E. direction, to the meres of the Affey, already mentioned. Towards the south and east the land of Chaldæa is swallowed up in a chain of marshes, through which, at long intervals, an island or an ancient mound appears above the horizon of waters, as if to indicate the completion of the denunciation: 'I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts.'—Isaiah xiv. 23. This marshy character of the district appears from historical evidence to have obtained from the earliest times, and is duly represented in the Nineveh sculptures during the period of Sennacherib. While the inundation prevails, reeds and coarse grass skirt the border of the water, and a few stunted tamarisk bushes flourish for a time at a little higher level; but, as soon as the water retires, vegetation rapidly dies, and in a few short weeks nothing but dried rushes and leafless sticks are to be seen on a parched sandy desert.

"The desolation and solitude of Warka are even more striking than the scene which is presented at Babylon itself. There is no life for miles around. No river glides in grandeur at the base of its mounds—no green date grove flourish in its ruins. The jackall and the hyæna appear to shun the dull aspect of its tombs. The king of birds never hovers over the deserted waste. A blade of grass or an insect finds no existence there. The shrivelled lichen alone, clinging to the weathered surface of the broken brick, seems to glory in its universal dominion upon those barren walls. Of all the desolate pictures which I have ever beheld, that of Warka incomparably surpasses all. There are, it is true, lofty and imposing structures towering from the surrounding piles of earth, sand, and broken pottery, but all form or plan is lost under masses of fallen brickwork and rubbish. These only serve to impress the mind more fully with the complete ruin and desertion which have overtaken the city. Its ancient name is even lost to the modern tribes, and little is known with certainty of its past history. Nineveh, Babylon, and Susa have their peculiar traditions, but ancient Warka and its sanctity are as forgotten as though they had possessed no previous existence."

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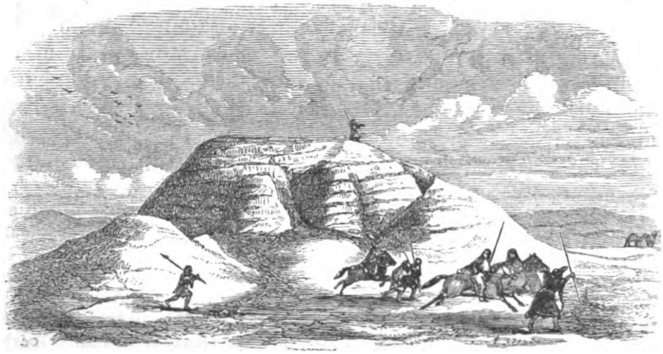
The traveller then proceeds at length to describe the mounds in this region. The principal edifice among the ruins is called the Buwáríyya, which is thus sketched—

"Of the three great edifices which rise conspicuously from the surface of the ruins, that called Buwáríyya is not only the most central, but the most



The Buwáríyya Ruin at Warka.

lofty and ancient. At first sight it appears to be a cone, but, on further examination, proves to be a tower, built entirely of sun-dried bricks, 200 feet square. On excavating at its basement there was discovered, on the centre of each side, a massive buttress of peculiar construction, erected for the purpose of supporting the main edifice. Unlike Múgeyer and other Babylonian structures, the lower tower of the Buwáríyya is without any external facing of kiln-baked brickwork, the place of which was, however, supplied by the above-mentioned buttresses. This, together with the primitive manner in which the central portion is arranged, leads to the supposition that it is a very early structure. Sir Henry Rawlinson confirms this conclusion, by reading the name of King Uriah upon the brick legends of the buttress, which record the dedication of the edifice to 'Sin,' or the 'Moon,' by that monarch, who is supposed to have lived about 2200 B.C. The total height of the Buwáríyya is perhaps 100 feet above the desert plain, but only 27 feet of the internal brickwork emerges from a mass of rubbish, which slopes in a gradual descent from the summit and entirely covers up the buttresses. The sides are deeply cut, and furrowed by rain channels and ravines. The sun-dried bricks are of various shapes and sizes, which is contrary to the usual custom in Babylonia."

Such is the *outside* of the chief mound of Warka; let us now look at the *inside*. It is impossible for us to give the whole descriptive detail, but the following extract will give the reader some idea of the nature of the ruins:—

"The locality at Warka, which furnished the most valuable and interesting fruits of my researches, was a small detached mound,* forty feet high, situated about half-a-mile south east of the Buwáríyya. One of my overseers picked up from its summit a few fragments of ornamental plaster, which induced me to make excavations. I was soon rewarded by the discovery of a

* This mound yields two of the three coffins in the British Museum.

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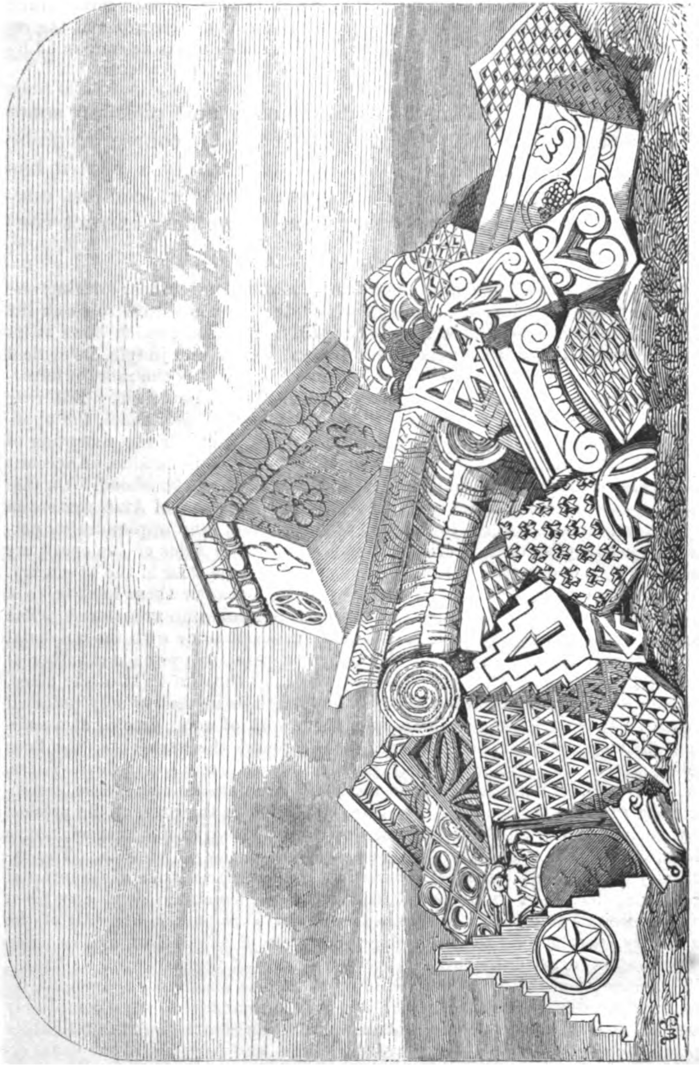
chamber, measuring forty feet long and twenty-eight feet wide, the mud walls of which stood only four feet high, and had been covered with coloured plaster.



Architectural Fragments from a Parthian Edifice at Warka.

It was a perfect museum of architectural scraps, of a highly instructive and curious character. The unbaked brick floor was literally piled with broken columns, capitals, cornices, and innumerable relics of rich internal decoration, which exhibited undoubted symptoms of Greek and Roman influence on

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Oriental taste. The smaller objects were wholly plaster; but the larger consists of moulded bricks, thinly coated with white plaster, many of which were fantastically coloured. One large fragment of cornice bore, among other devices, a spirited crouching griffin, which, at first sight, reminded me of the similar figures sculptured on a frieze in an inner chamber at the remarkable ruins of Al Hadhr, near Mosul. This emblem was accompanied by the wéll-known Greek echinus moulding."

From Abraham let us pass to Daniel, and pick up some relics pertaining to the prophet's history. Of course his name is a great one in those regions, and over many a spot it has cast its wondrous shadow. We must, however, confine ourselves to a few details concerning him. Our first extract concerns his tomb,—

"The reputed tomb of the prophet Daniel is an oblong edifice, forming one side of a large walled court, through which the pilgrim enters to reach the sacred threshold. Seen from across the little river Sháour, which flows at its foot, enshrouded in a dense mass of date-trees, konars, and jungle, its conical white spire rising above all, is a picturesque object, and is the more interesting from the associations so intimately connected with its origin. Entering beneath a low doorway, the visitor is ushered into the outer court, the opposite side of which is supplied with mangers and rings for the reception of horses and beasts of burden, for it is unsafe to leave them outside, on account of lions and other wild animals, which abound in the neighbourhood. On this account, too, the tomb is the frequent resort, for the night, of Arab parties on a journey from the deserts to the seat of government, and of plundering parties preparatory to their morning forays. Two other sides of the court are occupied by a low arched portico which conducts to the door of the sanctuary. This consists of two chambers, and a passage between them leading to a third apartment, in which the paraphernalia of the tomb are stored. The inner room is extremely dark and dismal, in accordance with the universal feeling that darkness is inseparably connected with the presence-chamber of death; here stands the supposed shrine, which, in the dim light of the place, appears to be a slab of white marble, but which is in reality only polished cement. It is enclosed within an open framework of wood, erected at a sufficient distance, however, to admit of passage round the sepulchre, the floor being covered with extremely dirty prayer mats, swarming with fleas. These, and a few old oil lamps of rude forms, black from smoke and grease, constitute the whole of the ordinary furniture. Religion in the East, at the present day, certainly does not boast of much outward display in this respect, nor is cleanliness in the temple esteemed essential to purity of worship. The externally 'whited sepulchre' is no criterion from which to judge of its internal condition, neither is the repeated washing of the sanctified seyid any proof of his religious sincerity. An arched verandah runs outside the wall of the sanctuary, overlooking the deep sluggish stream of the Sháour, and its deep green waters meandering through the dense mass of vegetation on its banks. The terrace upon the roof of the building is used as a sleeping apartment, by the pilgrims, during the hot weather, and it is not unusual to see it completely covered with prostrate sleeping forms. From its centre rises the tall white spire which denotes the character of the edifice, and partakes of the usual ornamental features, in imitation of the fir-cone, before alluded to in this volume, as peculiar to most other Oriental tombs. Beneath the sacred chamber, but without communication with it, is a vaulted room, entered from a doorway on the side of the Sháour, having apertures at the opposite extremity, through which flows a cool current of air."

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Respecting Daniel, in connexion with Shusha or Shushan, we have the following statement. It is not without its interest, as adding to our acquaintance with the doings of that Prophet:—

"That Shusha and Susa are one and the same we learn from the agreement of Josephus with Scripture. He mentions a famous edifice built by Daniel at Susa in the manner of a castle, which, the Jewish historian adds, was remaining in his time, and had been finished with such wonderful art that even then it seemed as fresh and beautiful as if only newly built. 'Within the edifice,' he continues, 'was the place where the Persian and Parthian kings used to be buried; and, for the sake of the founder, the keeping of it was committed to one of the Jewish nation even to that day.' It is true that the copies of Josephus, now extant, place this building at Ecbatana, in Media, but St Jerome, who also gives an account of it, and professes to do so, word for word, out of Josephus, places it in Susa in Persia. Josephus calls this building *Baris*—the same name by which Daniel himself distinguishes the castle or palace of Shushan—for what we translate, *at Shushan in the palace*, is in the original, *Besh Shushan ha Birah*. There is reason to believe that Daniel might have erected an edifice at Súsa, because in the reign of Belshazzar, he was evidently in office,—probably governor of the city,—since he tells us that he 'did the king's business.'"

In connexion with one of Daniel's visions, we have a statement respecting one of those rivers, mentioned by him. Our readers may have been puzzled with the expression in the 8th chapter of his prophecies, "between the banks of Ulai." They have thought it, perhaps, an inaccurate translation, or an Eastern idiom, or an incorrect form of expression. Mr Loftus, in a single sentence, clears this up, and shews how entirely accurate are the inspired words. No one could have written them but one who knew the region and was familiar with the two branches of the Eulœus or Ulai.

"Pliny, referring to Susa, says that 'the Eulœus surrounded the citadel of the Susians,' which might well be the case if a branch flowed on either side of it, and these were connected by means of canals or moats for defence.

"The most interesting explanation, however, afforded by the identity of the Kerkhah and the old channel with the two streams of the Eulœus, is that of the remarkable passage in the Book of Daniel: 'And I saw in a vision; (and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river Ulai.' 'And I heard a man's voice *between the banks of Ulai.*' As this expression stands it is perfectly incomprehensible, but if we understand it to mean, *between the two streams of the Eulœus*, nothing can be more lucid or intelligible."

The mention of Susa or Shushan, suggests *Esther* and her history. Before noticing her, however, let us take the account of the city which was the scene of her story. It is thus briefly given:—

"Whether we regard it in a geographical, historical, or scriptural point of view, there are few places throughout the East, more replete with interest

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than that which is known to us by the various denominations of Shusan, Susa, Sus, or Shush. Of its primitive history we, of course, know little, but the records of antiquity point to its origin amid the dim obscurity of oral tradition.

"It would appear that Elam, the son of Shem, like the rest of the early descendants of Noah, founded a kingdom in the region we are accustomed to regard as the cradle of mankind,—this, at least, is the inference from the mention made, in Genesis xiv., of Chedorlaomer, king of Elam, who, in alliance with four neighbouring monarchs, extended his conquests to the west of the Euphrates, during the time of the patriarch Abraham. We read, moreover, in Ezra iv. 9, that the Elamites were included among the dependencies of the Persian Empire; and, in Daniel viii. 2, that Shushan, the palace, was situated in the province of Elam, which name is undoubtedly likewise preserved in 'Elymais,' the title by which the Greek and Roman authors designated a portion of ancient Susiana. We are, therefore, fairly justified in regarding the site of Susa as the original capital of the Elamites."

Of the history of Shushan, in connexion with Ahasuerus and Esther, Mr Loftus thus writes:—

"Shushan is repeatedly mentioned in the books of Scripture at this period, in connexion with the return of the Jews from captivity, and the rebuilding of the temple at Jerusalem. One of the most interesting episodes in the history of the great Persian capital is that recorded in the Book of Esther, where the Jewish maiden is elevated to the queenly dignity, and by her influence over the mind of the king Ahasuerus,* enables her captive countrymen to defend themselves throughout the kingdom against the irrevocable decree of the cruel monarch. 'Thus the Jews smote all their enemies with the stroke of the sword, and slaughter and destruction, and did what they would unto those that hated them. And in Shushan the palace the Jews slew and destroyed five hundred men;' and in the king's provinces were no fewer than seventy-five thousand of their enemies slain."

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* Almost every Medo-Persian king from Cyxares I. down to Artaxerxes III. (Ochus) has in turn been advanced as the Ahasuerus of Esther. An article in "Kitto's Cyclopædia of Biblical Literature" so admirably sums up the question in favour of the Xerxes of Greek authors, that, although a lengthy extract, I cannot refrain from giving it entire:—"On the ground of moral resemblance to that tyrant (Ahasuerus) every trait leads us to Xerxes. The king who scourged and fettered the sea; who beheaded his engineers because the elements destroyed their bridge over the Hellespont; who so ruthlessly slew the eldest son of Pythius because his father besought him to leave him one sole support of his declining years; who dishonoured the remains of the valiant Leonidas; and who beguiled the shame of his defeat by such a course of sensuality that he publicly offered a reward to the inventor of a new pleasure—is just the despot to divorce his queen, because she would not expose herself to the gaze of drunken revellers;—is just the despot to devote a whole people, his subjects, to an indiscriminate massacre; and, by way of preventing that evil, to restore them the right of self-defence, and thus to sanction their slaughtering thousands. . . . . . . There are also remarkable coincidences of date between the history of Xerxes and that of Ahasuerus. In the third year of his reign the latter gave a grand feast to his nobles, which lasted one hundred and eighty days (Esth. i. 3); the former, in *his* third year, also assembled his chief officers to deliberate on the invasion of Greece (Herod. vii. 8). Nor would we wonder to find no nearer agreement in the two accounts than is expressed in the mere fact of the nobles being assembled. The two relations are quite compatible; each writer only

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Having established the identity of Ahasuerus with Xerxes, he proceeds to shew that the palace mentioned in Scripture is in all likelihood that among whose ruins he had been digging.

"It was from Shushan or Susa that the same monarch, under the Greek name of Xerxes, set out on his ill-fated expedition for the subjugation of Greece; and it was here that on his return he deposited the immense treasures obtained from the plunder of the temple at Delphi, and the city of Athens.

. . . .

"There is another point which gives extreme interest to this inscription. I have elsewhere quoted valuable authority as to the identity of Ahasuerus, the husband of Esther, with the Xerxes of Greek authors. If this be admitted, we cannot but regard the edifice in question as the actual building referred to in the following verses of Scripture:—'The king made a feast unto all the people that were present *in Shushan the palace,* both unto great and small, seven days in *the court of the garden of the king's palace;* where were white, green, and blue hangings fastened with cords of fine linen and purple to silver rings and *pillars of marble,* the beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble' (Esth. i. 5, 6). It was here, among the pillars of marble in the court of the garden in Shushan the palace, 'when the heart of the king was merry with wine,' that the order was given for queen Vashti to overstep the bounds of Oriental female modesty and 'shew the people and the princes her beauty.'

"By referring to the plan of the ruins, it will be observed that the position of the great colonnade exactly corresponds with the account above given. It stands on an elevation in the centre of the mound, the remainder of which we may well imagine to have been occupied, after the Persian fashion, with a garden and fountains. Thus the colonnade would represent the 'court of the garden of the king's palace,' with its 'pillars of marble.' I am even inclined to believe that the expression 'Shushan the palace' applies especially to this portion of the existing ruins in contradistinction to the citadel and the city of Shushan."

Among these ruins have been dug up cups and jugs of all kinds; and as these drinking vessels are referred to both in Daniel and Esther, we give the following illustration:—

"Close to the foot of each coffin are one or more large glazed water-jugs and earthen drinking cups of the most artistic form. One of these, the tall central jug of the engraving, was found in a recess built for its reception in the side wall of a vault, within arm's length of the coffin. The bones of a fowl, with flint and steel, were also frequently deposited upon the lid. The

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mentioning that aspect of the event which had interest for him. . . . . Again Ahasuerus married Esther, at Shushan, in the seventh year of his reign; in the same year of *his* reign Xerxes returned to Susa with the mortification of his defeat, and sought to forget himself in pleasure;—not an unlikely occasion for that quest for fair virgins for the harem (Esth. ii. 2). Lastly, the tribute imposed upon the land and isles of the sea also accords with the state of his revenue, exhausted by his insane attempt against Greece. In fine, these arguments, negative and affirmative, render it so highly probable that Xerxes is the Ahasuerus of the Book of Esther, that to demand more conclusive evidence would be to mistake the very nature of the question."

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practice of placing food and water near the body was certainly connected with the superstitions of the period. The same practice is, I believe, continued among the Arabs, who believe that these articles are necessary to give the spirit strength on its long journey.

Jars and Jugs from the Coffin Mounds.

"A common baked clay plate was placed on either side, with jars and vases of various forms. Some of the latter are exceedingly elegant, particularly one of the convolvulus shape, which is commonly met with at Sinkara, and appears to be the type of the modern drinking coojah used at Bághdád. A few of the forms of pottery peculiar to these ruins are engraved in the accompanying woodcut. In one vault, the bones of several other skeletons were heaped up

Pottery from Sinkara.

in the corners evidently for the purpose of giving place to the last deposited body, which occupied the centre of the tomb. An armlet lay in the right upper corner, and a large jar near the right foot contained a small tooth-comb, made of bone. Among the dust was a rude white cylinder, and an onyx bead, with a rudely engraved figure upon it."

Regarding the temple vessels, or sacred utensils, the following facts are interesting:—

"The total absence of iron in the older ruins implies that the inhabitants were unacquainted with that metal, or at any rate that it was seldom worked. Many of the copper implements above enumerated appear to be but little adapted to the object for which they were fashioned. Copper was particularly

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used in the Tabernacle* and Temple of the Jews, and, it may be, that this metal was specially chosen for sacrificial purposes. This might account for its abundant discovery in connexion with the edifice—a temple—against the wall of which the implements were found. At any rate, the entire absence of iron, and the curious shapes of many articles, point to a primitive age for their origin."

Regarding the writing materials in use in these times, Mr Loftus gives the following as the result of his researches and discoveries:—

"There is evidence, too, that the early inhabitants of Babylonia used other materials for their written documents. Among the tablets were found many triangular lumps of clay covered, like them, with the impressions of rolled cylinders. At two of the corners are the holes through which cords passed, and attached them to parchment, papyrus, or leather.

"From the fact that many of these objects were damaged by fire, there is every reason to believe that it was a prevalent custom of the Babylonians to burn the private records of the dead over their graves. I know of no other cause to account for their blackened appearance, and the quantity of wood-ashes with which they are associated.

"Among other clay documents, I must not omit to mention a small tablet, which confirms the statement of Berosus, that the Babylonians made use of a sexagesimal notation—the unit of which was termed a 'Sossius'—as well as a decimal notation. The record in question is a table of squares."

The Chaldæan worship of the heavenly bodies has its illustration in the following brief statement:—

"In examining these tablets there is one fact which cannot fail to be remarked—the frequent repetition of the heavenly bodies and zodaical signs. They seem to imply some connexion with Chaldæan worship, and this impression is to a certain extent confirmed by Sir Henry Rawlinson's inspection of the inscriptions upon the tablets. He observes that the matter relates entirely to the domestic economy of the temples."

We leave these extracts in the hands of our readers, and we refer them to the book itself for the full story of these interesting researches. They will find much in it of new and valuable discovery. They will find much to cast light on history, and much to illustrate Scripture. Nor is it unworthy of notice, that the book which gets the most light thrown upon it is the book of the Prophet Daniel. There is hardly one of these Chaldæan discoveries but brings out in fuller relief and vividness the prophetic pictures which he has given us of the four great empires of earth,

* "And he made all the vessels of the altar, the pots and the shovels, and the basins, and the flesh-hooks, and the fire-pans: all the vessels thereof made he of brass." Exodus xxxviii. gives a full account of the altar of burnt-offering and its vessels—brass being the principal metal employed. By *brass* we must understand *copper*, because the factitious metal was unknown at that early age.

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Art. V.—THE APOCALYPTIC WITNESSES.*

In a former number of this Journal is found the following useful and scriptural caution:—"We are far from sympathising with the unqualified condemnation of futurism which we sometimes meet with; but we must profess our suspicion of the extreme futurism of some interpreters of prophecy. Our chief complaint against them is, that they do not *prove* their statements. They suppose, or they judge, or they imagine, or they conjecture, or they think; but they do not enter into the scriptural proof of what they affirm. Some of them, for example, hold that Antichrist is to arise out of the tribe of Dan, but they do not prove their opinion. Others hold that Elijah is to be one of the two witnesses—that he is to come down from heaven and be slain—that his body is to lie in the streets of Jerusalem for three days and a-half, that all nations may come and look at it; but they give no proof of this."

In the following article, which presents in an abridged form what he has twice more fully discussed elsewhere, the writer sincerely desires to bear in mind the importance of these remarks. It is doubtless wholly impossible to *prove* that Enoch and Elijah are destined to be the two Apocalyptic witnesses; yet it may be permitted us to inquire, in a patient and reverent spirit, how far the sacred Scriptures may appear to favour or to discourage this view.

The Lord Jesus was transfigured before the three disciples on the mount, and Moses and Elias were visibly present with him in† the glory. While reading the account of this wonderful transaction, we cannot help calling to mind not only the translation of the prophet, but also the mysterious burial of the lawgiver. The latter event is thus recorded by the sacred historian:—"Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he [the Lord] buried him in a valley in the land of Moab, over against Beth-peor, but *no man knoweth of his sepulchre unto this day.*" We naturally conclude from this brief record that the Most High himself selected a grave

* Whilst not wholly concurring with the following article, we think it well that our readers' attention should be called to the subject.—[Ed.]

† It is unnecessary here to speak at length of the transfiguration as a foreshewing of the future glory and kingdom of the Lord Jesus.

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in which, probably through the ministry of angels, the corpse of Moses was deposited, in order that the Israelites might never discover the spot where the mortal remains of their deceased legislator had been interred.

Does not the narrative of the transfiguration throw light upon the mystery of the secret burial of Moses, and also upon the divine purpose in the translation of Elijah?

Immediately after the transfiguration, the Lord Jesus *resumes his ordinary human position and character;* and, descending with his three favoured disciples, again enters upon his usual course of teaching, healing, and working miracles. We are not told what became of Moses and Elias. Yet, perhaps, nothing can be more natural, scriptural, or reasonable than to suppose that, as it was with the divine Master, so it was with each of his illustrious attendants; and that they, therefore, like Jesus, returned to the same place, condition, and circumstances in which they had each been before their appearance with their and our Lord upon the mount. Thus we may venture, in all Christian sobriety, to believe that the body of Moses was carried back, probably by obedient ministering angels, to the secret grave whence it had been so recently taken, and that the immortal spirit returned to the blessed abode where the disembodied spirits of the servants of the Lord are expecting and longing for the morning of the resurrection.

Mr Scott thus alludes to an ancient tradition on the subject of the mysterious interment of Moses:—"Nothing can be considered more directly opposite to Scripture than the tradition, sanctioned by several ancient Christian writers, and apparently favoured by some moderns, that Moses did not die, but went to heaven alive, as Enoch and Elijah did." They who supported this view evidently felt the serious difficulty of the supposition that the body of Moses mouldered into dust in its unknown grave, and was afterwards raised from that dust to meet Jesus and Elijah on the mount of transfiguration. But surely it is not necessary to believe that the body of Moses was raised *from its dust* on that solemn occasion. For it is plain that when the son of Amram died, the Most High could choose between two things: he could allow the corpse to return to corruption and the dust, and afterwards, at the appointed time, restore and raise it for its brief appearance on the mount. Or the Omnipotent God of Israel could have willed the preservation of his servant's corpse from decay and corruption during the long period of the fourteen centuries which were to elapse before the divinely decreed season of the

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transfiguration. Thus at the proper time Jehovah would have only to will the reanimation of the yet undecayed and uninjured corpse, and to place, through the ministry of angels, the living Moses with Elijah before the Incarnate Word upon the mount. Nor would the Most High have, on this view, to form and fashion anew the dust into a human body, as when he made Adam in the garden of Eden. Indeed, the facts of the miraculous interment of Moses, and his subsequent brief reappearance on the mount, would seem to render it highly probable that the lawgiver's body was miraculously preserved during the long interval of more than fourteen centuries from decompósition and decay. And the case before us may be regarded as one of those instances in the divine procedure, concerning which we may humbly and reverently argue as to scriptural and reasonable probability, although we may not for a moment presume to assert and decide.

Some have thought that the grave of Moses was concealed from human knowledge, lest the children of Israel should afterwards be tempted to pay a superstitious or even idolatrous reverence to his memory and sepulchre. But it may be asked, were not the grave, and memory, and name of Abraham as likely to be thus sinfully and ignorantly honoured? We might be more inclined to accept this view, had we never read in the New Testament of the reappearance of Moses in his living body on the mount of transfiguration. But with this remarkable scriptural fact before us, we may, perhaps, feel disposed to regard it as scripturally probable, that the mysterious manner of his interment had (chiefly and especially) reference to his destined brief reappearance on the holy mount, and also that the body was preserved by the divine will from corruption, at least until the close of that great transaction. And we may reasonably suppose that when the raised and reanimated body had been a second time deposited in its solitary sepulchre, it then (if no longer required by God for any other future purpose) gradually passed through corruption and decay into dust. And thus, in the case of Moses also, the great law would at length be fulfilled—"dust thou art, and unto dust shalt thou return."

It is a most important doctrine of the New Testament that the Lord Jesus was, in his resurrection. "the first-fruits of them that slept, the first-born from the dead," Were we to suppose that the body of Moses was not again deprived of life, and replaced in its mysterious grave, would not such a supposition be opposed to the precious truth of Christ's priority in resurrection to eternal life? But it may be fairly asked, does

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not this glorious truth almost necessarily imply that, in the purpose of the Eternal Father, the Lord Jesus was designed to have priority also in the *immortality* of the body? and, if so, ought we not to believe that, after the transfiguration, Elijah did not return to heaven, but that his spirit was separated from his body, and the latter placed by God in a grave in Palestine. It might not be easy to refute this objection, if we think that the Most High had no further purpose in which to employ the instrumentality of Elijah. If, however, the objection be valid in the case of Elijah, must it not be so likewise in that of Enoch? If we think that neither* Enoch nor Elijah is ever to taste death, then will it not follow that both Enoch and Elijah have priority over Christ in the immortality of the body?

The case of Enoch will presently be more particularly considered; we would now call attention to a remarkable record and prediction in the Scriptures concerning Elijah. In 2 Chron. xxi. 12, we are told of a writing from Elijah to Jehoram, king of Judah, son of Jehoshaphat. It appears to be certain from 2 Kings iii. 11–15, that Elijah was translated *before* the death of Jehoshaphat; and, therefore, the letter was received by Jehoram *after* that translation. We thus learn from the infallible page of Holy Writ, that this illustrious prophet, after his removal into the heavenly regions, when we might, on the grounds of mere human reasoning, have expected that he would have finally ceased from all connection with this lower world, actually exercised, on one particular occasion, his prophetic office in rebuke and denunciation. And, whereas, when upon earth, his mission was especially to *the ten tribes and the kings of Samaria*, he was directed to rebuke, from his heavenly abode, *the king of Judah*, whose throne was at Jerusalem. And this one marvellous and striking fact, if we receive the Scriptural record in its plain and literal meaning, teaches the Church that the exercise of Elijah's prophetic office towards the children of Israel, did not finally cease at his translation. And this single instance should suffice to forbid the peremptory assertion that the God of Israel, who still keeps the descendants of Abraham in separation from the Gentiles, will never again call upon Elijah to resume the exercise of his prophetic office, not merely from heaven, but by descending and sojourning once more upon the earth. We naturally

* If Enoch and Elijah were both transformed at their translation—"the corruptible then putting on incorruption, and the mortal immortality," then, of course, it would be impossible that they should be the two Apocalyptic witnesses.

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wonder, when we peruse this striking narrative, why God did not command the living prophet Elisha, the successor of Elijah, to rebuke the wicked king Jehoram.

We pass from the remarkable Scriptural record concerning Elijah, to the still more remarkable prediction concerning the same prophet. In the verses which close the canon of Old Testament prophecy, Jehovah thus speaks to Israel, through his servant Malachi; " Behold, I will send you Elijah the prophet BEFORE *the coming of the great and dreadful day of the* LORD: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth [land ?] with a curse."—Mal. iv. 5, 6. This extraordinary ministry was designed to be entered upon as preparatory and introductory to a marvellous and glorious divine dispensation, and to commence not long before the commencement of that dispensation. The great and terrible day of the Lord, of which Malachi speaks, was to be marked by a divine interposition, in which there was to be a *visible* overthrow of God's enemies, and a visible, glorious, and final deliverance of the saints and people of God. The following is the description of the great and terrible day of the Lord, shortly* before which the Elijah of Malachi is to be sent on his mission—" All the proud, and all that do wickedly, shall be as stubble, it shall leave them neither root nor branch saith the Lord. But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be as ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts." Without discussing at length this prediction of Malachi, it seems impossible to believe that it received its fulfilment at our Lord's first coming; and, if so, it would seem that the ministry of John the Baptist did not fulfil what Malachi foretold concerning Elijah. We certainly learn from the Old Testament that there is yet to be an unprecedented tribulation of Israel, which will be followed by the awful and final overthrow and destruction of God's enemies, and the glorious and final deliverance and triumph of the people of God. And if the first coming in the

* Malachi certainly seems to describe the coming of Elijah as immediately introductory to the visible and final triumphant deliverance of God's people. John the Baptist came *in the spirit and power of Elias.* But if the final deliverance of God's people has not yet taken place, we suppose John to be the only Elias of the prophet, then did he come more than eighteen centuries before the great Divine triumph of which he was apparently to be the immediate herald. Though John came in the spirit and power of Elias, he did not, like the latter, work miracles.

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form of a servant of the meek and lowly Jesus was announced by a herald, the son of Zacharias, we need not regard it as altogether strange if the true Elijah is yet to descend from heaven, as the herald specially appointed to announce the return of Messiah in victorious power and glory.

When the deputation from Jerusalem said to the Baptist, "Art thou Elias?" the question cannot well be limited merely to the subject of personal identity. The inquirers doubtless intended to be understood as asking,—"Does thy ministry fulfil what was foretold of the return of Elijah? and is Malachi's prediction thy warrant for authoritatively calling upon Israel to repent and be baptized?" John must have often heard of the angelic announcement to his father, that his son was to minister to Israel in the spirit and power of Elias; yet he replies distinctly to his questioners,* "I am not Elias." And we may consider that in this answer he not only denied his personal identity with the Tishbite, but also taught that his mission and ministry, extraordinary as they were, were not the proper and *only* fulfilment which Malachi's prediction was intended to receive.

And here is the place for the writer to observe, that he is disposed to believe that Elijah's single exercise of the prophetic office after his translation, in the writing to Jehoram, king of Judah, was (perhaps not solely, yet) principally designed and recorded by God to enable His Church afterwards to receive more readily the literal interpretation of Malachi's prophecy. This view, if correct, would enable us to discover a wise and important divine purpose in an act which might otherwise appear to us both perplexing and unintelligible; why the

* Our Lord distinctly applies to the Baptist a previous prediction of Malachi (ch. iii. 1), "This [John] is he of whom *it is written*, Behold I send my messenger," &c. But when the Saviour applies to John the prediction concerning Elias, it is no longer in the same absolute manner. "And, *if ye will receive it*, this [John] is Elias which was to come." And surely the qualifying clause, "if ye will receive it," admits the most literal interpretation. For had the Jewish nation reverently received John as the promised Elias, and therefore obediently bowed to Jesus as the promised Messiah, the mission of John would necessarily have finally fulfilled the prediction of Malachi. A careful perusal of what passed between Jesus and the three disciples on this subject, as they came down from the mount, will perhaps shew us that our Lord did not, even then, assert that the Baptist's mission was the final and conclusive fulfilment of Malachi's prediction. If we bear in mind that, even if the true Elijah is yet to return in person and instruct Israel, the ministry of the Baptist was as certainly in the mind of God when Malachi was inspired to deliver his prediction, as that of the Tishbite—we may put a very strict interpretation on our Lord's words—"*This* [John] *is Elias which was to come*"—without denying (or even questioning) that the yet future return and ministry of the translated Tishbite will be the full and final accomplishment of that which was foretold by Malachi.

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translated Elijah, instead of Elisha, was employed to denounce the divine judgment against the wicked son of Jehoshaphat? We may add, also, that Malachi so plainly and expressly foretold the actual return of the prophet Elijah to a second earthly ministry, that if the Baptist's mission did indeed fully and finally accomplish the words of Malachi, we might be almost justified in expecting that Christ should not only have said, "John is Elias who was to come," but that he also should have added, "and there is no other Elias to come after John."

But, it may be asked, what would appear to be a necessary inference from the literal interpretation of Malachi's prophecy, and the supposition that the true Elijah the Tishbite is to return from heaven, to exercise again his prophetic office in Palestine? We shall soon discover this. When does Malachi tell us that Elijah is to return as a great religious reformer? Shortly before (*and in order to introduce*) "that great and dreadful day of the Lord." And what events specially mark the arrival of that day of the Lord? The visible overthrow and destruction of the wicked, and the visible, glorious, and *final* exaltation of the people of God. And do not these things warrant our identifying the day of the Lord in the 4th of Malachi, with the day of the Lord in the 14th of Zechariah? For how does the latter introduce the awful events foretold in his 14th chapter, even the final triumph of ungodly Gentiles over Jerusalem, the final and utter overthrow of God's enemies, the final restoration of Jerusalem, *and the final and glorious deliverance of God's people?* Zechariah introduces these marvels with this short but emphatic clause,—"*Behold the day of the Lord cometh.*" It may be considered as certain that the desolation of Jerusalem, predicted in the 14th of Zechariah, is, even now, a future event, and, as hardly less certain, that the prophet* teaches us that, at the time in question, the far greater portion (if not the whole) of the then population of Jerusalem, will consist of descendants of Abraham. If so, we must believe, that before the arrival of that critical season called by Zechariah and Malachi, "the day of the Lord," a great number of the scattered Hebrew race will have returned and settled in Jerusalem and the Holy Land. And that this should be the case, seems to be required by the literal interpretation of the words of Malachi, who appears

* The candid and unpredjudiced reader can scarcely doubt, that, when Daniel received his predictions, in xi. 40-45,—and Zechariah was inspired to foretell what is written in his 14th chapter—both these prophets believed that Jerusalem would be chiefly, or altogether, inhabited by the seed of Abraham, at the time of the fulfilment of their visions.

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clearly to tell us that Elijah is to return to minister again to the seed of Jacob. Thus these two prophets, and Daniel more strongly (if possible) than they, seem plainly to teach the Church that the course of events will be so ordered by the Divine Providence, that Jerusalem, and a portion at least of Palestine, are yet to be possessed and inhabited by a Hebrew population.

It must, of course, be supposed that these returned Hebrews will still, after their settlement in Palestine, continue to reject the claims of Jesus of Nazareth to be the promised Messiah. For should they then, in contrition of heart, sincerely accept him as their King and Saviour, and cast themselves through him upon the Father, both scriptural analogy and precedent would alike forbid us to think that, in this case, the Lord would permit such a capture and sack of Jerusalem as that foretold by Zechariah. But, while the continued and contumacious rejection of the claims of the Lord Jesus may be regarded as a crime of sufficient magnitude to call down upon the guilty city so awful a visitation, yet there is another possible addition to the guilt of the returned Hebrews. For if the true Elijah, who was translated, is to return as a religious teacher and reformer, shortly before, and as the introductory herald of, "the coming of the great and dreadful day of the Lord," then, as Zechariah introduces the events announced in his 14th chapter with the solemn clause, "Behold, the day of the Lord cometh," may we not scripturally suppose that Elijah will return from his heavenly abode, as God's ministering witness to the returned Hebrews, shortly before Zechariah's last siege and sack of Jerusalem? On this view, we may also think that Elijah's testimony, even if received by some, will be rejected by the far greater majority, who will thus become guilty of a sin, second only to that of their forefathers in the rejection of the Messiah. On this supposition also, we should have to regard Elijah as most probably one of the Apocalyptic witnesses.

Now, if we turn to the book of Revelation, we shall be struck at first sight with the remarkable fact that, while the two Apocalyptic witnesses prophesy clothed in sackcloth, they are nevertheless invincible, invulnerable, and armed almost with Divine power, during the 1260 days of their testimony. It appears probable to the writer (who feels that it would be worse than absurd to use the language of assertion on a subject which requires us to speak in terms of cautious and self-distrustful suggestion,) that these days of joint testimony are to commence at the close of the period of the single and solitary witnessing testimony of Elijah, when the translated Enoch also

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is to return from heaven to unite with Elijah; and thus these two eminent saints present themselves as God's two faithful witnesses against His seemingly triumphant enemies.

In this part of the present discussion, we must carefully study the oath of the mighty angel in Rev. x. 5–7. "And the angel which I saw stand upon the sea and the earth, lifted up his hand to heaven, and sware by him that liveth for ever and ever that there should be *delay* (*χρόνος*) *no longer** (*ουκετι*)." The language of this oath seems certainly to indicate that, between the utterance of the angelic oath and the voice of the seventh angel, there would be (not merely a comparatively, but) a really short interval of time. Hence, if we suppose that the 1260 days of prophetic testimony occur in the interval between the angelic oath and the voice of the seventh trumpet, it would seem to be impossible to consider these 1260 *days* to represent so many years; for scarcely anything can be conceived more contradictory to the words of the mighty angel,—"*there shall be delay no longer.*" And, on the other hand, to interpret the 1260 days of testimony as literal days, is not only in apparent accordance with, but seems also to be positively required by, the terms of the angelic oath. And if the 1260 days are literal days, it becomes not only possible, but also not improbable, that the two Apocalyptic witnesses are not two churches, but two individual servants of God. Indeed, if we consider not only the testimony of the two witnesses, but also the treading down of the holy city by the Gentiles, to be subsequent to the angel's assurance that there should be "*delay no longer,*" it is quite in harmony with that assurance to mark the duration of these two events by such short divisions of time, as those of *days* and *months.*

It has been questioned, whether these two witnesses are two individuals or two churches, or the books of the Old and New Testaments, or the civil and ecclesiastical power as represented by Zerubbabel and Joshua. At all events, their ministry is to continue during 1260 (literal or prophetic) days. Let us for a moment suppose the days to be put for years, and on this supposition we cannot possibly regard the two witnesses as two individuals; and we must also believe that the whole of this long period of 1260 years, or, at least a considerable portion of it, has already elapsed. Yet this view is scarcely consistent with the essential character of the Apocalyptic prophetic narrative, where the two witnessing prophets are clothed indeed

* Some would translate ουκετι here as if it were ουπω; this seems untenable. The angel is not to be understood as solemnly announcing that the time shall not be yet (ουπω); but, that *there shall be delay no longer!*

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in sackcloth, yet marvellously armed with a power which God has never yet granted to any of his witnesses.

Let us look at the history of Elijah. This pre-eminently illustrious witness was, on certain special occasions, endued with a power which somewhat resembled that which is to be given to the two Apocalyptic prophets. When, however, Jezebel threatened his life, he durst not stay, but sought safety in flight, and said, " O Lord, take away my life, for I am not better than my fathers." But it is not so with the two prophets, of whom it is said, " if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies." Can such striking language mean less than that the two sackcloth witnesses are, by Divine appointment, invulnerable and invincible against all human power, until the close of the 1260 days, and that thus they will never once need, during that period, to have recourse to flight, in order to escape the cruelty of their enemies and persecutors?

Let us look, again, at Moses and Aaron, when they were witnesses for the Most High against the pride and contumacy of Pharaoh, and exercised over the waters and the land a power not unlike that ascribed to the two Apocalyptic prophets. But the two brothers, on every occasion that miraculous judgments were to be inflicted through their instrumentality, received minute and special directions from the Lord. Instead, however, of thus receiving special directions on special occasions, the Apocalyptic witnesses seem to be intrusted with a ministry of far higher character, and exercise their awful judicial powers over the waters, and over the earth (*ὁσάκις εαν θελήσωσι*) "as often as they will." Any interpretation which does not give due weight and prominence to this striking and important clause,—" *as often as they will*,"—may be regarded as so far defective and imperfect. Indeed, this short clause (especially when connected with the angel's oath-declaration, " that there should be delay no longer,") appears to be most consistent with the view which considers the two witnesses to be two individuals, and the 1260 days as literal days.

The Paulicians, Vallenses, and Albigenses were, doubtless, honoured witnesses for the Lord, yet how imperfectly does their history correspond with the inspired description of the ministry of the two Apocalyptic witnesses. The members of these three churches, instead of openly testifying for the truth in the midst of their enemies, overawing and terrifying them, were often constrained to have recourse to flight, and take refuge in rocks and caves. These churches were sometimes almost destroyed, and their witnessing members, when dis-

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covered, were slain without mercy by their ungodly enemies. In what considerable period of their history do we find it to be the rule of the Divine procedure that Paulician, Vallensian, and Albigensian believers, when threatened or attacked, confound with the words of their mouth, and cover with shame and dismay, their fierce assailants, while they remain themselves unharmed in all assaults of their foes. For something like this would surely seem to be required in order that any witnessing ministry may at all correspond even with the spirit (to say nothing of the letter) of the Apostle's inspired prophetic narrative. Even Stephen's case does not fully meet the requirements of that description. The proto-martyr, "full of faith and power," performed many miracles—but these were of a gracious, and not of a judicial and destructive character. His enemies, unable "to resist the wisdom and the spirit in which he spake," did not scruple forcibly to bring him before the council. His burning rebukes cut his judges to the heart, who "gnash on him with their teeth." Of this courageous witness of Christ, it might doubtless be figuratively said, that "fire proceeded out of his mouth" to confound and awe (but not to destroy) his accusers and judges. These, if confounded, are also exasperated by his fiery words, and, so far from being terrified into silence and forbearance, cast him out of the city and stone him, as it were in the immediate sight and presence of Jesus, as a blasphemer. And Stephen, not being commissioned (as the two witnesses will be) to perform judicial and destructive miracles, prayed, in accordance with the spirit of his mission, and after the example of his Master, to the risen and exalted Jesus, "Lord, lay not this sin to their charge."

We may bring forward another objection to the theory that the two Apocalyptic witnesses are two churches. It is true that, at Peter's word, Ananias and Sapphira fell to the ground and died, and blindness came upon Elymas the sorcerer, at the rebuke of the Apostle Paul. But these were exceptional cases of special judgments for special offences. For it is one of the fundamental principles of the New Testament, that the Church of Christ is to manifest the spirit of her Divine Founder, who, "when He was reviled, reviled not again," and whose charge to his disciples was "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." And thus the Scriptures of the New Testament teach us that the apostles, Peter, John, and Paul, and not Moses and Aaron—that Stephen the martyr, and not Elijah the prophet, are the examples which the Church of Christ is to follow, as the apostles and proto-

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martyr followed him. Now to suppose that the two Apocalyptic witnesses are churches, and that their awful judicial ministry is to be exercised during 1260 years, seems to be inconsistent with the essential feature of the Church of Christ just alluded to; for it makes the supposed churches to maintain their testimony for God and His Christ, as fire-breathing and *smiting*, rather than *suffering*, witnessing churches, and not merely for 1260 days, but for the long period of 1260 years. Yet, surely, the more the mind dwells upon the subject, the more shall we be inclined to believe that the stern and judicial character of the mission intrusted to the two witnesses is very far more suitable for the closing 1260 *days*, than for 1260 *years*, of the present dispensation. And such a ministry of denunciation we should rather expect to see committed to the faithful and zealous translated witnesses Enoch and Elijah, than to gospel churches or gospel ministers of Christ.

Let us not fail to bear in mind that the mission of Moses and Aaron, as well as that of Elijah, was far inferior in dignity and authority to that of the two Apocalyptic witnesses, who will be sent to exercise their judicial power, *οσάκις ἐὰν θελήσωσι*, "as often as they will." Contemplate seriously this more than marvellous delegated authority—their "power to turn the waters to blood, and to smite the earth (or the land) with all plagues, as often as they will." What a perilous and difficult task, to hold and exercise such power in the humble and reverential fear of God, for 1260 days! How strong would be the temptation, even in the case of the holiest and most eminent Christians, to pride, self-worship, and self-will! Where may we venture to think that the Most High can best train and discipline his servants for such an extraordinary and exalted sphere of duty. In vain shall we seek on earth for any suitable preparatory school to train and fit men, "of like infirmity with ourselves," for the righteous exercise of such awful and, as it were, Divine power. Surely the only adequate discipline and training would appear to be that which Enoch and Elijah have long been, and still are, undergoing in the heavenly regions, where, during the last eighteen centuries they have been eye-witnesses of the exaltation of Jesus Christ at the right hand of God. We cannot but feel that earth has no bribe that can tempt, during the 1260 days, no terror that can turn from the path of duty, witnesses who shall have thus been trained and disciplined in the heavenly region, and who will be armed with awful superhuman power.

We are now to speak more particularly of Enoch. St Jude,

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having described certain ungodly persons who had insinuated themselves into the Church, proceeds to say of them—" And Enoch also, the seventh from Adam, prophesied of them, saying, Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." This prediction cannot, when the contest is duly considered, be limited merely to the days when " God brought the flood upon the world of the ungodly." Enoch here is to be understood as looking forward to the yet future advent of the Lord to execute judgment. On this view we may suppose that God received His faithful witnessing servant into the heavenly regions, in order to send him down to resume and complete on earth his fearless testimony, very shortly before, and introductory to, Christ's return in glorious majesty.

The minds of not a few professing Christians, prejudiced by Romish notions of human merit, think that it was on account of a meritorious course of holiness, during more than three hundred years, that Enoch * earned for himself his exalted position, and cannot, therefore, be justly degraded, as it were, from it. The example of Elijah, however, proves that a holy life of more than " three hundred years' " duration is not an indispensable requisite for translation without previously tasting death.

Again, the fact that only two individuals have been translated, since the creation of man, is calculated, if we are not on our guard, to lead us into error on this important subject. The superficial reader is apt to think that there must have been some peculiar moral and spiritual superiority over other servants of the Lord in Enoch and Elijah. Yet, surely, it is both more reasonable and scriptural to refer the cause of their translation to the peculiar and distinct character of certain

* The language of St Paul to the Hebrews, concerning the translation of Enoch—by faith " Enoch was translated that *he should not see death*"—may afford a plausible ground for thinking that this saint "was never to taste death." The words will, doubtless, fully bear this meaning; but this is not their necessary signification. The original is more literally, " By (through) faith Enoch was removed, or withdrawn, without seeing death." Enoch would, without special Divine interposition, have died before the deluge, either in the ordinary course of nature, or through the violent hatred of ungodly men. But he was preserved from either form of death by translation into heaven. And such miraculous preservation would, perhaps, seem fully to satisfy the Apostle's language, even if the translated saint is yet to return shortly before Messiah's glorious advent, to resume his antediluvian testimony, and seal it with his blood.

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great and Divine purposes which the Most High designed, and even yet designs, to accomplish through the agency of these translated saints. And, so far as any vain notions of human merit are unconsiously entertained, may it not be fairly asked, Were Enoch and Elijah really more holy and faithful servants of God than Elisha and Daniel, than John the Baptist, Stephen, or the Apostles? Indeed, it was predicted of John by the angel, that he should come in the spirit and power of Elias.

It is not very difficult to meet the seeming objection from what some may think to be a certain degree of degradation involved in the supposition of the return of these translated saints to earthly conflicts and a violent death, after a long sojourn in the heavenly regions. Does not the gospel teach us that dignity and glory in the world to come arise from faithful, enlightened, and obedient testimony for God, on this our earth, "which lieth in the evil one?" If, then, we suppose that Enoch and Elijah are to be the two Apocalyptic witnesses, will they not, after such constant and fearless testimony unto death, be prepared to occupy a far higher place in the glorious kingdom of Christ than before? Is their former honour of translation to be for a moment compared to the glory of the resurrection predicted in the Apocalypse (anticipating that of the Church), and reascension into heaven, after such renewed, arduous, and unspeakably glorious conflict?

We have already said that not a few professing Christians feel as if Enoch and Elijah could not be justly degraded from their present exalted position by being compelled to return to earthly conflicts, sufferings, and death. Let us pause before we venture to decide rashly, and inquire, Will God, indeed, be *unjust,* if He shall see fit to send His faithful servants again to this our earth, unto the arduous task of testimony, conflict, and martyrdom—if He shall permit their enemies to put them to a cruel death, and deny to their ignominiously exposed corpses even the rites of sepulture! Are we, then, prepared deliberately to deny that the Most High God had an unquestionable right to add to the actual period of Enoch's and Elijah's former abode on earth, twelve hundred and sixty days of arduous spiritual testimony and conflict, and then to permit their impious adversaries to inflict upon them a violent death, and deny to their openly exposed and dishonoured corpses the rites of sepulture? Surely every devout mind would shrink from maintaining such denial. Where, then, may we not confidently ask, would be the shadow of injustice, or even of rigour and harshness, should God be pleased to *defer* the

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final termination of the witnessing and prophetic career of these two eminent saints, until His all-wise and holy purposes demand their joint agency? Especially if He reserve them during the long interval, closely united in the bonds of a sacred fellowship and friendship, in a state of unearthly blessedness, and in the heavenly regions—the only place in the whole universe which we can think to be suitable to train and discipline the translated saints for the due fulfilment of all which the two Apocalyptic witnesses are to do and suffer for their Lord. Where, indeed, but in the heavenly regions, in the vicinity of the soul-humbling and will-subduing glory of God, can fallen men, even when made the children of God by grace through faith, be duly trained and disciplined for the righteous and reverential use of such awful and superhuman power, as that which is to be intrusted to these two Apocalyptic prophets?

We are not to overlook a popular objection to the return of Enoch and Elijah into this lower world. We have been told "that Enoch was, doubtless, changed or transformed before he was translated, as will be the case of those believers who, being alive at the coming of the Lord, shall first be changed (1 Cor. xv. 51), and then shall be caught up in the clouds." That which is true, in this respect, of Enoch, must also be true of Elijah. Yet the Scriptures would almost certainly seem to teach us, that no such glorious and decisive change was to pass upon any descendant of Adam, until after the Lord Jesus had risen from the grave unto immortal life, as "the first-born from the dead."

Do any think that it must be considered as altogether impossible for two individuals of Adam's fallen race, to be taken up into the pure and holy heavenly regions, without previously undergoing the mysterious and final transformation in which "the corruptible puts on incorruption, and the mortal, immortality?" Such a transformation appears to many persons to be indispensably necessary, before sinful and fallen men can be prepared to take up their abode in the immediate vicinity (so to speak) of the celestial glory.

We may, in some measure, be assisted in this difficulty, by carefully reading what is written of Moses, when he was on the Mount of Sinai. "And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord *was like a devouring fire* on the top of the mount in the eyes of the children of Israel; and Moses went into the midst of the cloud, and gat

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him up into the mount; *and Moses was in the mount forty days and forty nights.*"—(Exod. xxiv. 16-18.

Does not this part of the history of Moses resemble *a species of translation* from mere human and earthly associations into the immediate vicinity of the awful and dazzling glory of Jehovah. The Lord, as it were, establishes for forty days, his glorious throne on the summit of the mount in the cloud, into the midst of which he called Moses, who, without previously tasting death, obeys the call, and continues in what may perhaps be regarded as the immediate vicinity of the throne and glory of the Lord. May we not reverently ask the question, Are Enoch and Elijah nearer to the divine glory—*nay, have they ever yet been as near,* as was Moses during those forty days? And if Moses returned from forty days' sojourn in the immediate vicinity of the glory and throne (so to speak) of the Lord, to the long-continued toils, and conflicts, and perils of the wilderness, is it altogether impossible to believe that Enoch and Elijah are still as truly human and mortal as was Moses during his forty days' sojourn on the mount; and that God may yet send down these two translated saints to resume their unfinished work of testimony, and finally to undergo a violent death?

We think that we have somewhere seen it remarked, that if there had been more instances of similar zeal and devotion, more instances would have been recorded of the translation of God's faithful servants. The patient consideration of the subject will, however, probably lead us to a different conclusion. We shall rather believe that three such extraordinary transactions as the mysterious burial of Moses, and the translations of Enoch and Elijah, were designed by the omniscient and omnipotent God for special purposes; and that these special purposes were of a character to require neither a *second* mysterious burial, nor a *third* translation into heaven. The events on the mount of transfiguration would seem to be a probable scriptural key to the circumstances of the secret burial of Moses, and in some measure also to the translation of Elijah; we say, "in some measure," because Malachi appears to have predicted his return to earth as a religious reformer; and if this view of Malachi's prediction be correct, such designed future return to earth is, of itself, a sufficient key to the Tishbite's mysterious translation. If so, it is scarcely conceivable that Scripture should furnish the Church with intelligible reasons for the mysterious interment of Moses, and the translation of Elijah, and leave it impossible to assign any probable cause for the translation of Enoch. Yet there does appear to be a suitable cause for

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the translation of Enoch also, and a suitable place in the Word of God for Enoch's reappearance upon the earth, if we suppose that God has destined him and Elijah to be the two prophetic witnesses spoken of in the Apocalypse. And as the Scriptures regard the testimony of two witnesses as sufficient, it would be unnecessary to translate and reserve a third.

We would conclude by observing that there seems to be nothing presumptuous in patiently and devoutly endeavouring to obtain, from the language and analogy of the Scriptures, an answer, more or less clear, to this question; "Were the bodies of Enoch and Elijah changed, at their translation, so that the corruptible became incorruptible, and the mortal immortal?" They who hold the affirmative cannot, of course, admit it to be even possible that these two translated saints are to fulfil what is predicted of the two Apocalyptic witnesses. They, however, who may be disposed to give a negative reply, will at least allow it to be possible (even should they deem the view very improbable) that Enoch and Elijah were translated and reserved in heaven for the express purpose of returning from heaven shortly before the Lord's advent in his kingdom and glory, as witnesses for him unto death.

Notes on Scripture.

2 Thess. ii. 1–12.

Mr Alford thinks that "It never can be shewn that the Pope fulfils the former part of the 4th verse; nay, so far is he from it, that the abject adoration of, and submission to, *λεγόμενοι θέοι* and *σεβάσματα* (all that is called God, or that is worshipped), has ever been one of his notable peculiarities." Again, "If the Papacy be Antichrist, then has the manifestation been made and endured now for nearly 1500 years, and yet that day of the Lord is not come, which, by the terms of our prophecy, such manifestation is immediately to precede."

Mr Alford proceeds to say:—"We are thus directed to a point of view with regard to the prophecy of the following kind. The *ἄνομος*, in the full prophetic sense, is not yet come. Though 1800 years later, we stand, with regard to him, where the apostle stood; the day of the Lord not present, and not to arrive, until this man of sin be manifested; the *μυστήριον τῆς ανομίας* still working, and much advanced in its working; the *κάτεχον* still hindering. And let us ask ourselves, what does this represent to us? Is it not indicative of a state in which the *ανομία* is working on, so to speak, underground, under the surface of

things, gaining throughout these many ages more expansive force, more accumulated power, but still hidden and unconcentrated? And might we not look in the progress of such state of things, for repeated minor embodiments of this ανομία—ἄνομοι, and αντίχρίστοι πολλοί (1 John ii. 18), springing up here and there in different ages and countries—the αποστασια going onward and growing—just as there were of Christ himself frequent types and minor embodiments before he came in the flesh? Thus in the Papacy, where so many of the prophetic features are combined, we see as it were a standing embodiment and type of the final Antichrist—in the remarkable words of Gregory the Great, the '*precursor Antichristi;*' and in Nero, and in every persecutor as he arose, and Mohammed, and Napoleon, and many other forms and agencies of evil, other more transient types and examples of him. We may, following out the parallelism, contrast the Papacy, as a type of Antichrist, having its false priesthood, its pretended sacrifices, its 'Lord God' the Pope, with that standing Jewish hierarchy of God's own appointing, and its high-priesthood by which our Lord was prefigured; and the other and personal types with those typical persons who appeared under the old covenant, and set forth so plainly the character, and sufferings, and triumphs of the Christ of God. According, then, to this view, we still look for the man of sin in the fulness of the prophetic sense, to appear, and that immediately before the coming of our Lord. We look for him as the final and central embodiment of that ανομία, that resistance to God and God's law, which has been for these many centuries fermenting under the crust of human society, and of which we have already witnessed so many partial and tentative eruptions. Whether he is to be expected personally, as one individual embodiment of evil, we would not dogmatically pronounce: still, we would not forget that both ancient interpretation and the world's history point this way. Almost all great movements for good or for ill have been gathered to a head by one central personal agency. Nor is there any reason to suppose that this will be otherwise in the coming ages. In proportion as the general standard of mental cultivation is raised, and man made equal with man, the ordinary power of genius is diminished; but extraordinary power is increased, its reach deepened, its hold rendered more firm. As men become familiar with the achievements and the exercise of talent, they learn to despise and disregard its daily examples, and to be more independent of mere men of ability; but they only become more completely in the power of gigantic intellect, and the slaves of pre-eminent and unapproachable talent. So that there seems nothing improbable, judging from these considerations, and from the analogy of the partial manifestations which we have already seen, that the centralisation of the Antichristian power, in the sense of this prophecy, may ultimately take place in the person of some one of the sons of men. The great αποστασία again will receive a similar interpretation. Many signal apostacies the world and the Church have seen. Continually those are going out from us, who were not of us. Unquestionably the greatest of these has been the Papacy, that counterfeit

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of Christianity, with its whole system of falsehood and idolatry. But both it, and Mohammedanism, and Mormonism, and the rest, are but *tentamina* and foreshadowings of that great final apostacy (ἡ αποστασία) which shall deceive, if it were possible, the very elect."—*Alford.*

John v. 22.

"*Committed all judgment to the Son.*" That is, not merely the final judgment at the end of the world, but the entire deciding, separating, and excluding process. Nay more, the Father hath committed to the Son the entire work, the ruling and ordering of his kingdom, its whole prerogative and power. There is probably an allusion to Ps. lxxii. 1–4, where the *King's Son* is spoken of as receiving from *the King* all judgment. See *Stier* on this place.

Revelation xvi. 15.

"*Blessed is he that watcheth.*" Christ is the speaker here. Now, it is interesting to observe, that his words *from heaven* are in the same style as his words *on earth.* He enjoins *watching* in this call from heaven; and how often on earth did he say "*Watch?*" For example, Mark xiii. 35, 36, "*Watch ye, therefore, lest he find you sleeping.* And what I say unto you, I say unto all, *Watch!*"

So also, "*as a thief.*" On earth he said this, *e. g.*, Luke xii. 39; and from heaven he speaks in the same style. Yes, in all respects, he is "that *same* Jesus."

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1 Samuel xxx. 16–26.

Keeping in mind that much in David's history is typical, as well as historical, may we not say, that here we have a hint of the "*sudden destruction*" that shall come upon the enemies of the true David, when they are saying, "*Peace and safety?*" This occurs just on the eve of David's ascending the throne. In person he comes all unlooked for, as unexpected as a thief, on the *Amalekites*, Israel's ancient foes, and utterly overthrows them. "*Behold, they were spread abroad upon all the earth, eating, and drinking, and dancing.*" The victory was complete; for, as to what had been lost, "*David recovered all*" (ver. 19), as Christ shall do for his own, in the day of his coming, when the giddy world is, as in the days of Noah, and the days of Lot, eating, and drinking, and making merry.

So also, ver. 26, in David's kindly remembrance of all who befriended him in his adversity, we see a type of the special rewards which Christ shall bestow on all who gave even a cup of cold water in his name. "*He sent of the spoil to the elders of Judah, even to his friends; to them that were in Bethel* [which place he had probably visited in his way south from *Jezreel* (xxix. 1) where he left Achish], *and to them that were in south Ramoth, and to them which were in Jattir,*" &c.

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ROMANS II. 7.

"*To them who by patient continuance in well-doing seek for glory, honour, and immortality.*" The goal is here referred to, the coming kingdom in which even the body shall be glorified; "sown in *dishonour*, but raised in *glory*" (1 Cor. xv. 43). The "*immortality*" is 'αφθαρσια, another reference to the resurrection-time, and the honour to be put even on the body. It is properly *incorruption*, or incorruptibility; and is parallel to 1 Cor. xv. 42, "sown in corruption, raised in *incorruption.*"

ROMANS VIII. 18.

"*For I reckon that the sufferings of this present time are not to be compared with the glory that is to be revealed in us.*" It is more literally, "*the coming glory*" (την μελλουσαν δοξαν) "*to be revealed in us.*"

ROMANS VIII. 21.

"*Into the glorious liberty of the children of God.*" It is literally, and far better, "into the *liberty of the glory* of the sons of God." The creation is incapable of grace, but shall enjoy its share of glory when the sons of God are revealed!

ROMANS X. 1.

The word rendered, "my heart's *desire*," is ευδοκια. It is more truly rendered,* "*the delight* of my heart"—the good pleasure, the thought that delighted him. It is also, τῆς ἐμης καρδιας, "of *my own* heart." Whatever others felt toward Israel, Paul's own heart yearned over them "*for salvation*," not for judgment, though they had so rejected Christ.

ROMANS XI. 21.

This, no doubt, ought to be rendered, "so *they also have now not believed your mercy;*" *i.e.*, the grace of God in Christ, "*in order that they also may be dealt with in mercy.*" They have forfeited all *right* to the promised blessings by rejecting the Messiah sent, and so are come in for a share of blessing only on the same footing as any Gentile, any lost, undeserving sinner among the Gentiles. God's dealings with Jew and Gentile shall thus be a display of mercy, mere undeserved mercy.

* See "Epistle of Paul to the Romans." London T. H. Gregg.

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Reviews.

Biblical Researches in Palestine and the Adjacent Regions; a Journal of Travels in the Years 1838 *and* 1852, &c. By Edward Robinson, D.D., LL.D. In three vols. Second edition, with New Maps and Plans. London: John Murray. 1856.

We gladly concede Dr Robinson's claims to fidelity in research and persevering diligence as a traveller. He has done much to elucidate the antiquities, as well as to make known the present condition of Palestine. His labours in the cause of Biblical knowledge have assuredly been great, and in many respects successful. With the valuable help of Mr Eli Smith, he has done more for the rectification and explanation of Arabic names than any predecessor in the same field. At the same time, he has his faults. He is sometimes dogmatical in his statements, and one-sided in his views. His facts are valuable, so far as they go, but his reasonings from them are often feeble. We trust his facts, but not his logic. In this respect he is the reverse of Mr Stanley, whose facts are sometimes questionable, but whose reasoning is powerful and fresh.

There are some points in Dr Robinson's volumes which would require to be thoroughly sifted. His topography of Jerusalem is faulty; and he writes too decidedly on this subject for one who was so short time there.

But, after all, these are but minor matters. What we most dislike and condemn in the book is the rationalistic tendency of some of its statements. He makes Israel cross the Red Sea on shallows at an ebb-tide, caused by a strong wind! This is all the miracle! Respecting some of the other miracles of Scripture, his statements are no less unsatisfactory. He tell us that as to Israel's obtaining water in the desert, it is "a mystery which he is unable to solve!" Does the story of the smitten rock not solve it?

We regret that while in his second edition there are some improvements, there is no indication of any change in the above unsoundnesses. He is not a rationalist, certainly; but he vents their dogmas, and he seems desirous to stand well with them. He has already by this means obtained the good opinion of Lepsius, who applauds him for his dignified protest against the admission of too much of the miraculous into Scripture. We should not have made these strong remarks, were it not that it is just by such able and well-appreciated books as that of Dr Robinson that error is permanently recommended, and makes way among those who would dislike it in other company.

Ezekiel's Temple: its Design Unfolded, its Architecture Displayed, and the Subjects connected with it Discussed. By the Rev. Henry Smith Warleigh, Chaplain of Parkhurst Prison, Isle of Wight. London: John Farquhar Shaw. 1856.

The author's theory regarding this temple is not a new one. It has been held by many, and the reader will find it elucidated in a quarto

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volume, published in 1824, by Solomon Bennet, a learned Jew. The late Duke of Manchester held it, or something very like it, and spoke of Ezekiel's prophecy concerning it as "a lapsed promise," *i. e.* a promise which would have been fulfilled to Israel on their return from Babylon, but which was forfeited by their sin. Our author thus states his view:—

"The evident intention of God, in this vision, was to give directions to the captive Jews, concerning the rebuilding of the Temple on their return from Babylon, and to shew them how, under the then widely altered circumstances, He would be worshipped and served."

In this we do not concur with him. The reasons for considering the whole vision yet unfulfilled, and the temple future and millennial, appear to us very strong. Into these we do not mean to enter, as there is one part of the author's volume which we wish specially to lay before our readers—that in which he shews that the vision must refer to a literal temple, and in which he answers objections to this.

Great pains have been taken to bring out *contradictions* in the vision, and to enforce the conclusion that these contradictions shew that the vision cannot be *literal.* This ground is most unsafe. It is the very ground on which Strauss has turned the gospels into *myths*, and on which modern rationalists are denying the infallible inspiration of Scripture. They pick out and parade certain contradictions, and then infer that the Bible cannot be literally taken, nay, that it is not infallible. Strauss, in his elaborate volumes, toiled hard to make the evangelists contradict themselves. And many who abhor Strauss' theory, labour with equal zeal to make Ezekiel contradict himself! All for the purpose of proving that his vision is wholly figurative! It becomes a serious question, indeed, as to the nature and tendency of this line of argument. Is there any proof from Scripture that God *contradicts himself*, in order to shew that he is speaking figuratively? More perilous ground could hardly be taken up. Its beginning is bad, but its end is worse. Strauss' theory is the only legitimate development of the principle.

But let our author shew that *Ezekiel did not contradict himself*, or utter "incongruities."

"The difficulties alleged do not exist in the sacred text; and the wonder is that they were ever adduced as such, that they were ever so much relied upon and allowed to influence the judgment of so many. They are founded in entire mistake, and this, we are tempted to think, has arisen from the little attention which has been paid to the words which this holy man spoke as he was taught by the Holy Ghost; and it has been propagated by the lamentable inclination which exists in us all to learn from the comments of man rather than from the pure Word of God. The measurements of the prophet are perfectly consistent with each other, and with the whole extent of the land; nor do they "involve a literal incongruity," still less any "physical impossibilities;" but, on the contrary, they are just what the circumstances of the case require and render strictly proper. Ezekiel nowhere says that the sacred square is to be five and twenty thousand *reeds;* but he does say that it shall be five and twenty thousand *cubits;* and to establish this position, we have no wish, as we have no occasion, to alter the received reading of the text, nor indeed to go farther than our admirable English version, leaving out, however, what it confesses is not translation but addition—that is, all the words in *italics.*

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"But in order to understand the state of the question, we must first see the ground upon which almost all commentators have concluded that reeds, and not cubits, are the true measurement.

"It has been supposed that when Ezekiel directs that a sacred portion of the land is to be set apart, he does not say, either in the forty-fifth or forty-eighth chapter, what the exact size shall be; but that it shall be five and twenty thousand. In endeavouring, however, to discover the definite measurement, it was perceived that the second verse of the former chapter orders that five hundred shall be appropriated for the sanctuary or temple. But in the end of the forty-second chapter, after the angel had in vision measured the various parts of the temple, he brings the prophet through the eastern gate, and measures the boundary wall, which certainly is a square of five hundred reeds. Then this wall being supposed to be identified with the temple buildings, the conclusion was arrived at, that these temple buildings were to cover an extent of five hundred reeds. Having thus, as it was thought, found out the true measurement of the sanctuary, and that the five hundred in the second verse of the forty-fifth chapter were reeds, not cubits, it was inferred that reeds were to be understood everywhere else. This reasoning has been deemed conclusive, and most persons who have thought at all on the subject have adhered to the measurement of reeds.

"But though it may seem presumptuous to differ from so many among the great and good, yet truth obliges us to say, that this conclusion is an error, and entirely without any solid foundation. Indeed, it is contrary to the express words of Ezekiel, and we proceed to shew that cubits is the true measurement.

"First: the prophet specifies cubits. The first verse of the forty-fifth chapter thus reads—'Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation to the Lord, a holy portion of the land: the length shall be the length of five and twenty thousand and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.' Here, as far as measurement is concerned, there is nothing definite, and we are utterly unable to pronounce any opinion what size is here meant. The next verse, however, begins to shed some light. 'Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof.' Still we have nothing conclusive; we cannot yet be positive whether the larger part be cubits or reeds. The next verse, however, decides the question. 'And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand.' 'Of this measure.' We ask of what measure? Manifestly the one mentioned in the end of the preceding verse. 'Fifty *cubits*,' it is there said, 'shall be the suburbs thereof; and of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand.' What is this but saying, Thou shalt measure the five and twenty thousand with the same measure as the suburbs are measured with—that is, cubits? Reeds had not been mentioned in any place which could be referred to in the words—'of this measure;' and it is amazing that commentators should have inserted reeds in opposition to these decisive words of Ezekiel; although this reading of reeds involved, as it is said, so many 'physical impossibilities and literal incongruities.'

"Secondly: the measurement of the sanctuary is not five hundred reeds, but cubits; and it is an entire mistake to identify this measurement with that in the last five verses of the forty-second chapter. They are the area of different structures, though the latter includes the former. When Ezekiel was told that the sanctuary was to be in length five hundred, and in breadth the same, he knew that it was not reeds, but cubits; for he had already seen the angel measure each separate part of the temple, and he had seen that the whole amounted to five hundred cubits. If the reader will turn to the ground

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plan, and go with us over the different items, he will be satisfied that this is the fact. We begin at the East. From the outside of the wall at A, where there is a gate, to the outside of the wall at B, where there is another gate, is fifty cubits (xl. 15); and it should be observed that this is the width of the chambers all round the inside of this wall (xl. 18). From this point, that is at B, across the outer court, to the entrance of the inner court at C, is a hundred cubits (xl. 19). The structure and measurement of the gateways to this court were every way the same as the other, and therefore fifty cubits (xl. 33). From this point, that is at D, to the doorway at E, is a hundred cubits (xl. 47). Thence to the back of the Holy of Holies at F, is another hundred (xli. 13). From this to the outside of the Western wall is the last hundred; that is, fifty from H to the edge of the corridor at the West; and the corridor itself fifty more; in all, five hundred. If the measurement be taken from the North to the South, the result will be the same. There are three courts a hundred cubits each, and four entrances of fifty cubits each; making again five hundred. If, therefore, the standard of measurement in the second verse of the forty-fifth chapter is indeed to fix the others, then we must everywhere read cubits, except at the end of the forty-second chapter, where reeds are expressly mentioned; and we would as stoutly as any resist the proposed alteration of the Hebrew text, taking that of the Septuagint in its place."

Some of the author's chapters are most interesting and valuable. The volume is well worth our readers' study.

Streams from Lebanon. By the Rev. William Reid, M.A., editor of the "British Messenger." London: James Nisbet & Co. 1856.

A work miscellaneous in its character, but full of clear, sound and impressive teaching. As a specimen of the work, we make the following extract which suits our pages as a journal which bears testimony to the first resurrection:—

"Our brother is dead; but the voice of Him who lives for evermore gently whispers in our ear, 'Your brother shall rise again.' Jesus is risen, and his people shall also rise. He and they are now united in spirit, but they shall yet be with him in their resurrection bodies. He shall yet see his seed in all the beauty and glory of his own resurrection life. They are now laid to rest by him, and dear to him is their slumbering dust. And when he comes the second time, without sin unto salvation, the first work he shall then perform will be to call them forth to the enjoyment of eternal life: 'The Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first.' The first thing which shall transpire when the Lord of glory descends to judgment, shall be the raising of the righteous dead. Before the living saints are changed, the dead are to be raised. The dead in Christ shall all arise on that great day. No loving follower of the Lamb shall be forgotten in the grave. All shall hear the voice of the Son of God and live. Having laid them all to sleep, he knows their silent resting-places, and he will not leave one of them in the grasp of death. The apostle says, 'Christ the first-fruits, afterward they that are Christ's at his coming.' Christ is already raised; and, like the sheaf of first-fruits, that was *waved* before the Lord, he has 'entered into heaven itself, now to appear in the presence of God for us,' as the pledge and earnest of the great harvest day. 'That day' is coming. It may not be far off. Then shall the Lord's dear people know that he is made of God unto them, not only 'wisdom, and righteousness, and sanctifica-

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tion,' but 'redemption' too; for then shall they obtain 'the redemption of the body,' and 'the redemption of the purchased possession,' for the determination of the descending King shall then take effect: 'I will ransom them from the power of the grave, I will redeem them from death. O Death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.'"

St Paul's Epistle to the Galatians. The Text Revised; and Illustrated by a Commentary, intended principally for the use of Ministers, and Students of Theology. By HENRY T. J. BAGGE, B.A. London: James Nisbet & Co. 1856.

THIS is an able, scholar-like, and satisfactory volume. It perhaps has more in it of the *classical* than may suit some; but Mr Bagge has executed his work excellently, in the true spirit of a Scripture critic—reverent, minute, and patient. There is not much in the book that falls directly within our province; but one or two extracts on difficult passages will be profitable.

1. As to the quotation from Habakkuk, "The just by faith," &c.—

"The Hebrew form of the passage is 'the just shall live by his faith.' The context is, 'the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul, which is lifted up, is not upright in him, but the just shall live by his faith.' The 'appointed time' of which he speaks is the time of the coming of Christ (cf. Gal. iv. 2, *προθεσμίας*). The first portion of ver. 4 Gesenius translates, 'See! he whose soul is unbelieving shall on account of this be unhappy,' and we may observe generally that this word, which is translated 'lifted up,' expresses a proud and lofty unbelief. Now, the prophet is holding forth the promise of the Messias as the object of faith to the Jews in the midst of the dangers which threatened them from the Chaldæans, so that this unbelief clearly represents in its highest and spiritual sense a failure in the constant faith which supports the justified believer; and so 'the just' manifestly indicates him who, being justified by faith in Christ, attains in that act an everlasting life, and in whom God maintains that life by the instrumentality of the same faith. Some would read, 'the just by his faith shall live.' I agree with Bishop Middleton in thinking that if St Paul had understood the passage in this sense he would have said, *ὁ δὲ δίκαιος ὁ ἐκ πίστεως*, or *ὁ ἐκ πίστεως δίκαιος*, and he would have done this whatever might have been the form in the LXX.; and, moreover, in the other two passages, Rom. i. 17, and Heb. x. 38, where this quotation is made, it is quite evident that it illustrates, as here, not the first act of justifying faith, but those continued recurrences to the cross which, in maintaining union with Christ, maintain the believer's spiritual life while on earth."

2. As to the quotation from Deut. xxi. 23—

"This quotation is, as we observed, parenthetical, explaining a difficulty which might arise in the minds of those to whom he wrote as to how Christ had become a curse; that explanation involving within itself the minor proposition of which they needed not to be reminded, that Christ had been *κρεμάμενος ἐπὶ ξύλου*. The passage to which he refers is Deut. xxi. 23: ver. 22 and 23 are thus rendered in our authorised translation: 'And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree, his body shall not remain all night upon the tree, but

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thou shalt in any wise bury him that day; for he that is hanged is accursed of God (or the curse of God); that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.' But the expression, 'he be to be put to death,' wrongly translates the Hebrew, and gives a false notion of the nature of this Jewish suspension. And so also the Vulgate, 'adjudicatus est morti,' which, with the English, conveys the idea that the suspension was the carrying out of the sentence of death, and that, being hung alive, the criminal died upon the tree.

"But the true rendering of the Hebrew is not 'he be to be put to death,' but 'he be put to death.' For suspension was not one of the capital punishments prescribed by the law of Moses, nor did the Jews by any tradition or custom punish their malefactors with that death; but of such as were punished with death on account of any grave crime, as idolatry or blasphemy, the bodies were exposed on a tree or gibbet, and such were accursed. The Roman suspension differed from that of the Jews, in that the criminal was hanged alive upon the cross. 'Now though Christ was not to die by the sentence of the Jews, who had lost the supreme power in causes capital, and so not to be condemned to any death according to the law of Moses; yet the providence of God did so dispose it, that He might suffer that death which did contain in it that ignominious particularity to which the legal curse belonged, which is the hanging on a tree.'"

3. As to the presence of angels at the lawgiving—

"I cannot see why commentators should assume that there exists an immediate connexion between this statement of the Apostle and the record of Exodus xx. For God having on that occasion 'talked' personally with the people 'from heaven,' they afterwards transgressed the very first command, whereupon Moses broke the tables which were, as it were, the record of that first delivery, and received the law a second time, *in the character of a mediator and intercessor*. So that I should take the true commencement of the completed Jewish system to be the second delivery recorded in the 34th chapter of Exodus: the whole dispensation being therefore, as it were, based upon an act of reconciliatory mediation. And it is remarkable, in connexion with this, that St Paul in 2 Cor. iii. 7, speaking generally of the Jewish dispensation as a ministration of death, connects it immediately with circumstances belonging to that second delivery. It appears, indeed, to me that the whole circumstances connected respectively with the first and second delivery were of the most significant character, and typical of the true bearing of the law upon man, his need of reconciliation through Christ the mediator of the better covenant, and his incapability of true legal performance.

"With regard to the expression *δι' ἀγγέλων*, I cannot follow Morus, Lœsner, Krebsius, &c., in interpreting *διά* here of the *presence* rather than of the *agency* of angels. For this passage is evidently parallel to Heb. ii. 2, where it is clear that *διά* implies agency, because *δι' ἀγγέλων* is opposed to *διὰ τοῦ Κυρίου* in ver. 3. And, indeed, although *διά* does express the *accompaniments* through which an action passes, as in Rom. viii. 25, *δι' ὑπομονῆς ἀπεκδεχόμεθα*, xiv. 20, *διὰ προσκόμματος ἐσθίοντι*, 2 Cor. ii. 4, *ἔγραψα ὑμῖν διὰ πολλῶν δακρύων*, &c., I could not class under this head or with these passages either this one of our Epistle or that other in 2 Tim. ii. 2, *διὰ πολλῶν μαρτύρων*, which is quoted by Morus and others as its equivalent. Taking then *διά* as expressing agency, the explanation which appears to me the best is this: In Acts vii. 38, Moses is represented as being *μετὰ τοῦ ἀγγέλου . . καὶ τῶν πατέρων ἡμῶν*. Now this angel is clearly here, as in ver. 30 of the same chapter, the second Person in the Trinity, 'the angel of the covenant.' By the expression *διαταγεὶς δι' ἀγγέλων* we may, therefore, understand that when the divine Logos, the 'mighty angel,' delivered the law to Moses in the

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mount, He was accompanied in His character of messenger by other angels, who were, therefore, in an indirect manner, agents in the delivery."

4. As to the Jerusalem-bondage spoken of chap. iv. 25—

"There is no authority whatever for taking Jerusalem to represent here the Jewish church or dispensation; nor is such an interpretation consistent with the present scope of the Apostle.

"—*δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς.*——He is speaking of the civil bondage of Jerusalem to Rome, which then, at the very time when the liberty of the spiritual Israel was revealed, presented so remarkable a parallel to the spiritual bondage of the Jews: and which indeed shewed that the conditions required in the antitype of the bondwoman Agar were completely carried out, and that the spiritual bondage of the Jewish church was connected with the civil bondage of Jerusalem, the metropolis and centre of worship. By *τέκν.* the Apostle means the whole Jewish people; Jerusalem being represented as being in bondage with her *children,* in order to keep up the parallel with *εἰς δουλείαν γεννῶσα,* ver. 24.

"The scope of the Apostle in this and the preceding verses appears to be this:—In ver. 22 he brings before the Jews and the Judaising Gentiles, Hagar the bondwoman and Sarah the freewoman, and shews that they represented two dispensations. Now, inasmuch as the Jews were descended from Sarah after the flesh, they would very naturally conclude that their own peculiar dispensation must be the one represented by Sarah; and they would repudiate the idea of any connexion existing between themselves and Agar the bondwoman. But the Apostle, describing the Sinaitic dispensation as one degenerating to bondage, establishes a parallel between it and Agar the bondwoman, and, moreover, shews them that Jerusalem, their metropolis and the centre of their worship, was in bondage too."

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By T. H. Horne. London: Longman and Co. 1856.

This last edition of the above well-known and much-valued work has just been *destroyed*, by the insertion of a rationalistic volume. Into the history of this we do not enter. It is one of the most singular pieces of fraud that has of late years been committed on the public. But when was *heresy* ever *honest?* Never! Had Arminius quietly cut out the ninth of the Romans, and inserted an Anti-Calvinistic chapter of his own instead, it would not have been worse than the attempt to make *Horne's Introduction* the vehicle for conveying rationalism, unsuspected, into all our colleges. The effrontery required for this was considerable; nor was the adroitness less. Both of these have been exhibited in the transaction. But the attempt has failed. The edition of the work, however, has been ruined. But we need add nothing more to the full exposure that has been made of this melancholy business. We merely give Dr Tregelles' letter, which was the first discovery of the plot:—

"Sir,—As the new edition of *Horne's Introduction* bears, in conjunction with the names of the Rev. T. H. Horne and Dr Samuel Davidson, *my own,* as one of the editors, perhaps you will allow me to state that Mr Horne and myself are only responsible for the sentiments expressed in those portions which we respectively undertook to edit.

"In writing on the subject of Holy Scripture, I trust that I have ever

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sought to uphold its plenary authority as inspired by the Holy Ghost; and thus it has been with sorrow, as well as surprise, that I have observed that Dr Davidson has used this work as the occasion for avowing and bringing into notice many sentiments and theories with regard to Scripture which his former works would not have intimated that he held, and his adoption of which was *wholly unknown* to Mr Horne and myself. We find ourselves thus in an unexpected position, being in danger of being supposed to be, in some measure, responsible for opinions which we earnestly repudiate. Indeed, I may say that I am grieved that what I have written with a different object, and on different principles, should appear as part of the same work as that against which I feel bound to protest.—I remain, yours very truly,

"*Plymouth, Oct.* 29, 1856." "S. PRIDEAUX TREGELLES."

Inspiration a Reality: or, a Vindication of the Plenary Inspiration and Infallible Authority of Holy Scripture. In Reply to a Book lately Published by the Rev. J. Macnaught, entitled "The Doctrine of Inspiration." By the Rev. JOSIAH B. LOWE, Incumbent of St Jude's, Liverpool. London: Longman and Co. 1856.

WE noticed Mr Macnaught's opinions in a former number. He finds more blunders and inaccuracies and improprieties of speech and thought in the Bible than in any other book almost which the world has seen. Not only is the Old Testament full of mistakes and immoralities, but the New is the same! The words of the Lord Jesus Christ, as given us in the gospels, are as bad as any! Only, in this last case, the author lays the blame upon the evangelists, who have misreported and caricatured their Master! Such are the statements and reasonings to be found in the writings of one who still calls himself a minister of the Church of England, and who has signed her Articles! *

Mr Lowe has published this vindication in answer to the infidelity which denies the truthfulness of Scripture, and the genuineness even of the Lord's own words. For is it not infidelity? In the last century, the Deists and Freethinkers did not go so far in vilifying Scripture as this minister of the Church has done; yet their works are acknowledged to be infidel—essentially infidel. And shall we say less of Mr Macnaught's theory of inspiration, or non-inspiration? What can that

* Thus has a writer of the day spoken out regarding these perjuries:—"What judgment must we then be compelled to form of those persons who can submit to purchase the privileges of the Church, and among them that of proclaiming from the pulpits of the Church itself that these its sacred institutes are false and absurd, at the price of solemnly avowing in the presence of God their belief that these institutes are true? Is it exactly in the institutions of religion that we are to sanction as innocent and honourable that trifling with principle and obligation which in any other department would be regarded with abhorrence? We are not unaware of the subterfuges under which ingenious men, and, in imitation of them, men not ingenious, have endeavoured to protect their consciences, in which endeavour we have often seen them but very partially successful; and if the success has in some measure been complete, we are greatly afraid it has in every such instance been at an expense at which any privileges of any institution in the world are much too dear."

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theory be called which rests upon the denial of the veracity of Scripture and the honesty of its writers?

Mr Lowe has given us an able and vigorous refutation of the worse than rationalism of Mr Macnaught's volume. We do not enter on its details. We prefer quoting a passage which throws light on Scripture —at least on one of those passages of Scripture which Mr Macnaught holds up to view as contradictory and false. It is in the speech of Stephen, recorded in the Acts of the Apostles.

"In reply to this, we have to remark that our author evinces his usual desire to magnify difficulties in the Scripture. *Is it not true* that the words of Stephen are even in apparent contradiction to '*two*' statements of the Old Testament? There is no apparent discrepancy at all in regard to *the place of burial*. When Stephen says, 'Jacob went down into Egypt and died, he and our fathers, and were carried over into Sychem and laid in the sepulchre that Abraham bought for a sum of money,' there is no inconsistency with the fact that *Jacob* was buried at Machpelah. The place of Jacob's burial was notorious, and Stephen's auditors could not have understood him to speak of him at all, but of other parties—'our fathers'—when mentioning Sychem as their burial place. And the Rabbinical traditions mentioned by Wetstein and Lightfoot, record that the patriarchs were buried there. So that *one-half* of the indictment falls at once to the ground.

"As to the second point, however, *the purchase* of the burial place, *there is* a difficulty. The difficulty is this, that the name of ABRAHAM is mentioned by Stephen when we would have expected that of JACOB. We are told, indeed, that Abraham purchased a sepulchre, which was at Machpelah, but we are told that Jacob purchased the field (where he had pitched his tent) of the children of Hamor, Shechem's father. This, then, is the difficulty. Let us offer a few observations upon it.

"1st. Some learned men (*e. g.* Calvin, Beza, and Bochart) have supposed that there is *a manuscript error;* that *Abraham,* having been originally a marginal gloss, was accidentally incorporated in the text. The evidence is, however, unfavourable to this conjecture. The manuscripts, with few exceptions, agree in supporting the present text. In regard to this conjecture, we have, however, to remark, that it is more probable a great deal than either of the alternatives presented by our author, namely, that *Stephen* was in error, or that St Luke has recorded his words incorrectly. And we beg the reader to remark that, out of all the alleged discrepancies which we have been considering, this (with the exception of an insignficant case of *numbers*) is the first in which we have had occasion even to mention a corruption of the text.

"2nd. The learned Bengel, however, maintains the present text, and explains it on the principle of *combination,* which, he says, was familiar to the Hebrews, both in writing and speaking, and was used several times by Stephen in this very address. His view is so important and interesting that we will present it to the reader in his own words:—

"'Let us adopt the following paraphrase of the passage:—*Jacob died and our fathers* (for instance, Joseph), *and* (because, after the example of Abraham and Sarah, Isaac and Rebekah, they wished to rest in the land of promise) *they were carried over to Sychem* (and to the sepulchre at Hebron) *and were placed* (in the field of Sychem and) *in the sepulchre* (at Hebron) *which Abraham* (and Jacob) *had bought for a sum of money* (and a hundred lambs) *from the sons of Emmor, the father of Sychem* (and from Ephron). For two most familiar histories are intertwined together, of a double buying (Gen. xxiii. and xxxiii.), and a double sepulture (Gen. i. and Josh. xxiv.) In this place each history demands, by force of relation, that the omitted part should be understood from the other. Brevity, most suited to the ardour of the spirit, gave

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to Stephen a just cause for so contracting these things, in a matter which was well known. Besides, as Jacob was buried in the sepulchre at Hebron, and Joseph in the field at Sychem, so the rest of the fathers who died in Egypt, or some of them, are said to have been gathered to either of these; for Josephus (Ant., lib. ii., c. iv.) writes that they were buried at Hebron. Jerome (*Epistle ad Pamach.*) says that their sepulchres remained, even in his time, in Sychem, and that travellers used to visit them; from which it has been inferred that some of them were buried in the one place, and some of them in the other, according to the convenience of their descendants; or that they were transferred from Sychem to Hebron. Which things, because it would have been too long for Stephen to have related particularly, he has indicated them all in an admirable compendium. Therefore the reading *Abraham* is to be maintained; and there is no necessity for the conjecture *Jacob*. In the same manner Stephen a little before (v. 7) has also contracted into one the two oracles to Abraham and Moses, viz., Ex. iii. 12, and Gen. xv. 16, and has united (in v. 9) the *sale* of Joseph and his *carrying into Egypt*. And, lower lower down (in v. 43), he joins together the words of Amos, and the migration to Babylon from Jeremiah. If this contracted mode of speaking seems unusual to us, it did not to the Jews; we have a double example of it in Heb. xii. 20. In writing, they used often to mark hiatuses of this kind with a stroke of the pen; but they were also used in discourse, in a matter very well known, and present to the mind of the speaker and of the hearers; what was necessary was accustomed to be said, and the rest, which might interfere with the flow of the discourse, was understood.'

"3d. Let it be observed, that, even though this explanation should be rejected, and no other could be found of a satisfactory kind, it would by no means follow *that explanation was impossible.* Many points once considered obscure have been cleared up by subsequent research and investigation, and, in the face of many reasons which we have for confiding in the accuracy and correctness of Holy Scripture, it is infinitely more reasonable to suppose that the difficulty is occasioned by our own ignorance of some particulars unrecorded, than it is to conclude in a summary way that the Bible is in error in a matter of fact. What if, after all, Abraham *did* purchase a grave at Sychem as well as at Machpelah, and that the only record of it is that which we have here?—just as we have the names of the magicians who withstood Moses, 'Jannes and Jambres,' mentioned in the New Testament incidentally, although nowhere mentioned in the Old? At all events, *the passage as it stands contains no absolute contradiction of the Old Testament.* It tells us that Abraham purchased a grave at Sychem, of which, it is true, the records of the Book of Genesis *say nothing at all;* but there is here no contradiction—the facts mentioned by Stephen are not necessarily incompatible with anything that is mentioned by Moses; and the Christian can entertain no doubt as to which of the two alternatives is the more probable—whether that which supposes the Bible to be really at fault, or that which imputes the difficulty to our own imperfect acquaintance with all the circumstances connected with events which happened four thousand years ago."

The Catacombs of Rome, as Illustrating the Church of the First Three Centuries. By the Right Rev. William Ingraham Kip, D.D., Missionary Bishop of California. Third Edition. Redfield, New York.

We merely refer to the above volume for the purpose of making an extract illustrative of Scripture. Our readers will see its bearing.

"Our guide pointed out to us, as we passed along, some tombs which had never been opened, and whose inmates had been left to slumber as they were

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laid to their rest, seventeen centuries ago. Here was one, the thin marble side of which had cracked, so that he could insert a small taper. He bade us look in, and there we saw the remains of the skeleton, lying as it was placed by his brethren in the faith, in those early days of persecution and trial. In some passages are unfinished tombs, which the workmen never completed; and Boldetti tells us he found places where sepulchres had been sketched upon the walls, but the excavations never begun. He states, too, that, when some were opened for the first time in his presence, he perceived an odour like that of spices. And this is in accordance with what we know of primitive usages. That the anointing of the bodies of their friends with 'sweet spices' to prepare them for their burial was the custom of the early Christians, we learn, not only from Scripture, but, at a later day, from Tertullian."

A Large-print Paragraph Bible, with Marginal Rendering, &c. London: S. Bagster and Sons.

The Commentary, wholly Biblical, &c. London: S. Bagster and Sons.

Both of these works seem likely to be of great service, if we may judge by the specimens that have been sent to us. They are well conceived, and will, we trust, be equally well executed. In the specimen page of the Commentary, the first passage that occurs is Matt. v. 5, "Blessed are the meek, for they shall inherit the earth." In this all references are to the first clause, none to the second; yet the reference to the 37th Psalm could hardly have escaped the notice of the editor; for it is evidently to that psalm that the Lord refers, and it is to that psalm that several times the words occur as to the inheriting of the earth by the meek.

A Premillennial Manual. By the Rev. JOHN COX. London. 1856.

Of the desirableness of such a work as this there can be no question. It is of great importance to have, within small compass, a synopsis of premillennialism, in all its parts and bearings, both for the sake of its friends and its opposers. Mr Cox has done his work excellently—with sobriety and succinctness, yet with decision and clearness. The book is one which can be especially recommended to inquirers as a good statement of premillennial truth and a sufficient answer to post-millennial objections.

A New System of the Apocalypse: or, a plain and methodical explanation of all the versions of the Revelation of St John.

OUR copy of this old work is imperfect, so that we cannot give the date, nor the author's name, nor the translator's,—for it seems, by the preface, to be a translation, probably from the Latin. The author is not altogether a millenarian, for he thus states his approval of the spiritual reign:—

"They have reason to disclaim the opinion of the ancient millenarians as carnal and absurd. But there is no cause of counting it a carnal opinion, to believe that the Church shall enjoy tranquillity and peace for a thousand

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years, during which time she shall have no visible enemies by whom to be oppressed, Antichrist being totally destroyed, and all the nations of the world enlightened with the knowledge of the truth. In a word, to believe, as is the common opinion now, that the thousand years' reign shall be spiritual, and that it will consist in this, that the number of true Christians shall be greater than ever it hath been; their knowledge more large; their assemblies more holy; their love more strong; their zeal more ardent; and that there shall be a most perfect peace both inward and outward."

But he also gives us the following remarks on the 20th of Revelation:—

"As to this first resurrection; it cannot be meant of that from the grave of sin, which is the soul's conversion and sanctification. For St John designs it by the relative *this*, because of its reference to what he had said. Now, he had not spoken one word of the resurrection from sin; but had discoursed only of living and reigning with Christ a thousand years, and of thrones that were given whereon to judge, *i.e.*, to reign, which expresseth a flourishing condition of the Christian Church, and that she is to have sway and authority over all the world for a thousand years. But it can no ways agree to that resurrection which consisteth in sanctification."

Then upon Isaiah's description of the millennium in his eleventh chapter and also in his sixty-fifth, he is quite explicit:—

"There are many things in this passage of Isaiah that there can be no room for in the life to come; yea, not in an allegorical sense. Nor have they been fulfilled from the time of the prophet till our days, so that they are to be accomplished after the first resurrection, *i.e.*, after the deliverance of the Church from all her enemies, and during the thousand years in which she shall enjoy a perfect peace. We can give no sense to these words, whereby to adjust them to the state of the glorified. There will not be from thence an infant of days, nor an old man that hath not accomplished his days. Shall it be in heaven that these words are to be fulfilled, 'the child shall die an hundred years old?' Or are the following words to receive their completion in the state of glory:—'They shall build houses and inhabit them; they shall plant vineyards, and eat the fruit of them. They shall not labour in vain, nor bring forth for trouble: for they are the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer.' If we take these words in a *literal* sense, as they may without any difficulty, it is then certain that they are not hitherto accomplished, nor hath anything like unto this been ever seen on the earth. Nor can we affix unto them such a *mystical* sense, whereby to shew that they have been fulfilled in a state of grace from the establishment of the Gospel till this time, and much less can such a sense be proved in reference to a state of glory.

"Nor can we avoid the fastening the like exposition upon that other prophecy of Isaiah, chap. xi. ver. 1, &c.: 'And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him. In righteousness shall he judge the poor, and reprove the meek with equity. He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. The wolf shall dwell with the lamb, the leopard shall lie down with the kid, the cow and the bear shall feed together, and the lion shall eat straw like the ox, and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea.' I dare maintain against the warmest antimillenarians, that this prophecy is not yet fulfilled, and that it shall be accomplished on the earth, after the destruction of Antichrist. The fourth

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verse does plainly guide to this sense; 'He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.' And it is evident that St Paul had these words of Isaiah in his thoughts when he wrote the second chapter of the Second Epistle to the Thessalonians."

The New World Discovered in the Prospect-Glass of the Holy Scripture: being a Brief Essay to the Opening Scripture-Prophecies concerning the Latter Days. Also proving the personal Reign of Christ with his Saints on Earth a thousand years. By ROBERT PRUDOM. London: R. Tookey. 1704.

The preface to this work is by the famous Benjamin Keach. In this he avows himself a millenarian, adhering, in the main, to the author's sentiments. Perhaps it may be as well to give a specimen of the preface at present, and at some other time to return to the author himself. He is unknown, but Keach is well known, and is read by many who never suspected that he was a millenarian. This preface takes the form of an Epistle to the Reader.

"From my youth, even when first I was brought into the knowledge of Jesus Christ, I was stirred up to search into the mysteries of prophetical Scripture, in relation to the rise, reign, and ruin of Antichrist, and did arrive to some knowledge of those things, and was fully persuaded concerning the millennium, or thousand years' reign of Christ with his saints upon earth, and ever since have sought after further light into those mysteries, and have wondered at some worthy ministers who never made these things any part of their study, as if the prophetical part of God's Word, respecting these things, were not to be searched into, and so signified very little to us, though we live in the latter end of the last days; or else they perhaps despair ever to attain unto any certain knowledge as to the end of the wonders, partly because many learned and godly men, who prefixed times, have proved all mistaken in their computation. Indeed I always disliked the attempts of any in prefixing so confidently on this or that year to be the end of the forty-two months of the beast's reign, &c., and that for many reasons; yet, that should not take any off from searching into the prophecies which relate to the latter days, nor particularly into the book of the Revelation, seeing God hath been pleased to pronounce him blessed that readeth the words of that prophecy, Rev. i. 3: 'Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are therein written, for the time is at hand.' This may sufficiently warrant and encourage all godly persons to pry into, and search after the knowledge of those things contained in this Book.

"Under the seven seals, the seven trumpets, and the seven last plagues comprehended, together with the mystical numbers, viz., twelve hundred and sixty days, viz., years, and the forty-two months; but where to fix the epocha, or the beginning of those numbers is difficult, and has been the cause of the mistake of most learned men, and others that have wrote on the subject.

"Our author is therefore cautious in that case, and though I cannot agree with him in some things he hath said in this treatise, yet he is greatly to be commended (in my judgment) for the pains he hath taken; and I know not but God hath given him more light into the prophecies of the last days than to many others.

"I must confess I have been sometimes doubtful about what some men have

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said of the thousand years' reign of Christ and his saints, in respect of mortal and immortal saints dwelling on earth together during that time, yet meeting very lately with a small tract (wrote by a learned and pious author, and published in 1660, called a 'Sober Inquiry; or, Christ's Reign with his Saints a Thousand Years'), I am better satisfied in that matter. Moreover, I never saw greater arguments to prove the millennium than those he hath laid down, nor the common objections so fully answered.

"In his Epistle he shews how far all Christians are agreed.

"1. Saith he, We are all agreed that Jesus Christ will come personally, corporally, and visibly from heaven to earth at the day of judgment; so he ascended, therefore, so he shall descend, as we have it, Acts i. 11; Job xix. 25: 'He shall stand at the latter day on the earth.'

"2. We are all, I think, agreed that when Christ thus comes, he will bring with him the souls of his saints according to that in 1 Thes. iv. 13, 14; Zach. xiv. 5: 'The Lord my God shall come, and his saints with thee.'

"3. We all agree that their bodies shall then be immediately raised out of their graves, and the soul and body be joined or united together, and that the soul now continues or remains in heaven without the body, yet on earth it shall not be so.

"4. We all agree that when the body is thus raised, it shall be raised to glory (1 Cor. xv. 42), in incorruption, in power, and a spiritual body (Phil. xxxiv. 21): 'When Christ who is our life shall appear, then shall we also appear with him in glory,' &c. (Col. iii. 4).

"5. We all, I think, agree further, viz.,—that this resurrection of the saints shall be some time before the resurrection of the wicked; that the saints shall have the pre-eminence, and be first in order, and time (I say nothing now how long), but all agree they shall rise first, and that the wicked shall not rise till some time, less or more, afterward (1 Cor. xv. 23, 24; 1 Thess. iv. 16): 'The dead in Christ shall first rise,' compared with Rev. ii. 5, 6.

"6. We all agree, also, that the Lord Jesus Christ will be some time in judging the world, and that he will not huddle all over in a moment, but he will stay some time on the earth, and that though he had no need of time, yet he took a space of time in creating the world, so he will take some space of time on earth to do what is then to be done, besides the question in hand, viz., to judge all things.

"To which I might add, that our Lord Christ shall judge the world, as he is the Son of Man, and not simply considered as God. God will 'judge the world by that man whom he hath ordained, whereof he hath given assurance to all men, in that he hath raised him from the dead,' Acts xvii. 31, compared with John v. 22. 'The Father judgeth no man, but hath committed all judgment to the Son.' The Father judgeth not but by the Son, and the Son judgeth as he is God-man, therefore will proceed perhaps much after that manner, as it is in other courts of judicature among men, which must take up a long space of time, even more than a thousand years, for not till the thousand years be ended the wicked shall be raised, and so not till then shall their judgment day begin.

"7. Saith our author, and all of us, I think, are agreed, that while Christ stays on the earth (let it be longer or lesser time) the saints also must stay with him, and not go to heaven from the earth, until Christ goes and carries them up with him.

"8. Moreover, all will grant that it must needs be a glorious time while it lasteth, when Christ shall have removed his court from heaven to earth, and be in his own and in his Father's glory, and be attended with all the angels environed with all his saints, who shall also all of them be in their glory. O how can such a time be but a glorious time while it shall last!

"9. And lastly, the only difference is about the time; how long the day of judgment, or kingdom of Christ, or reign of the saints, or millennium (call it

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what you will) shall last. I conceive (and so do many others whose books I am not worthy to carry after them), that it will last a thousand years, and for the proof of this these following pages are offered, &c. Thus our author."

The Second Advent, or Coming of the Messiah in Glory, shewn to be a Scripture Doctrine, and Taught by Divine Revelation, from the Beginning of the World. By An American Layman.

It is now forty years since the "American Layman" published this thick octavo. At the time when Mrs Fry and others were making the English trumpet give forth "a certain sound" upon prophetic subjects, this transatlantic brother was endeavouring to do the same. He seems to have caught the sound from this side of the ocean, and to be making it re-echo over America. The book contains many excellent statements, with much curious and interesting information drawn together from various authors. The following is his collection of Jewish testimonies :—

"The ancient Jews, while yet the Church of God, although they firmly believed in a resurrection of the body, yet they knew nothing of such an order in it as the first and second resurrection, but only in general of a great judgment; yet they constantly looked for such a resurrection as would enable all those concerned in it to reign upon earth.

"This appears from the language of the apocryphical Book of Wisdom, where it is expressly said, speaking of the souls of the righteous who are dead, 'that in the time of their visitation they shall shine—they shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.'

"So in the Jewish liturgy in the morning prayer, 'Speedily revive the fathers with all the dead, and be unto Israel as a dew to refresh them, and to restore them to life, to sanctify the Holy One of Jacob, and the God of Israel.'

"Again, in the standing prayer for the daily service, 'Thou, O Lord, art for ever powerful. Thou restorest life to the dead, and art mighty to save. Causing the dew to descend. Sustaining by thy benevolence the living, and by thine abundant mercies animating the dead. Supporting those who fall. Healing the sick. Setting at liberty those who are in bonds, and performing his faithful word unto those who sleep in the dust. Who is like unto thee, most merciful Father, who remembereth his creatures in mercy unto life, and art faithful to quicken the dead? Blessed art thou, O Lord, the restorer! And thou, O Lord our God, even thou shalt speedily reign over all thy works on Mount Zion, the residence of thy glory, and in Jerusalem, the city of thy sanctuary. Vouchsafe me this day the reward of the righteousness of my ancestors. Grant me the same lot and portion with them in glory. And may glad tidings be proclaimed unto my people, saying, I will redeem them from the power of the grave, because that Abraham obeyed my voice. We will therefore wait upon thee, O Lord our God, speedily, to behold the glory of thy power, to remove all impurities from the earth, and that idols may be entirely destroyed. To well order the world in the kingdom of the Almighty, and that all the human race may invoke thy name. To reclaim unto thee all the wicked ones of the earth. That unto thee only every knee shall bend, and by thy name shall every tongue swear.'

"This same opinion may be found in the Chaldee paraphrase and Talmud, as of ancient tradition, and seems to be the opinion of the Jews at this day, who, as they look not for the kingdom of their Messiah until *dies judicii*

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magni, or the great day of judgment, so they expect that their forefathers will then rise again and inherit the land of Canaan and their city Jerusalem, according to the promise made by God to Abraham, and that under Messiah their king.

"Carpentarius says, 'that the seventh millenary is called by the whole school of the Cabalists the great day of judgment, because they then suppose that God will judge the souls of all men.'

"If we examine their Gemara, or gloss of their Talmud, in Cod. Sanhed. Cap. Kol Israel, commenting on the words of Isaiah, 'the lofty looks of man shall be humbled, and the haughtiness of man shall be brought down, and the Lord alone shall be exalted in that day.' Rabbi Ketina says, 'the world doth continue six thousand years, and in one it shall be destroyed, of which it is said, and the Lord alone shall be exalted in that day.'

"Tradition agreeth with Rabbi Ketina, even as every seventh year of sevens of years is a year of release, so of the seven thousand years of the world, the seventh thousand year shall be the thousand years of release, as it is said, 'and the Lord alone shall be exalted in that day.'

"Likewise in the 92d Psalm (the title) it is said to be a psalm for the Sabbath-day—that is, the day that is nothing else but rest. Again, in the 90th Psalm, it is said, 'for a thousand years in thy sight are but as yesterday.' The Jews understand these psalms as referring to the great day of judgment, and that the Sabbath mentioned in the title of the 92d means the great Sabbath of a thousand years.

"The Jews have also another tradition, called the tradition of the house of Elias, found in Gemara abodah Zarah, ch. 1st. He was a Jewish doctor, and lived under the second temple, about the first times of the Grecian monarchy, long before the Christian era. He says, the just whom God shall raise up (it must be at the first resurrection) shall not be turned again to dust. Now if you ask how it shall be with the just in those thousand years, wherein the holy blessed God shall renew his world, whereof it is said (Isaiah ii. 11), 'and the Lord alone shall be exalted in that day,' you must know that the holy blessed God will give them the wings, as it were, of eagles, to fly upon the face of the waters; whence it is said (Psalm xlvi. 2), therefore we shall not fear when the earth shall be changed.—Again the same Elias saith, "the world doth continue six thousand years, two thousand before the law—two thousand under the law—and two thousand years the days of the Messiah."

A Scripture-line of Time, drawn in brief from the Lapsed Creation to the Restitution of All Things. Discoursed at large upon the 2300 *Ev. Morn.* (Dan. viii. 14.) *And their Collateral Lines, from Cyrus to the Kingdom of Christ, in the New Jerusalem.* By T. BEVERLEY. 1684.

Mr Beverley's name is not unknown to those versed in the authorship of the puritanic age. He was an able writer, a godly man, and a zealous millenarian.

The preface of this book is "to those who desire to hear and understand the words of Scripture prophecy." It thus commences:—

"The Scripture line of time which I affirm, is that which arises from the excellent state of all things at creation; when followed an immediate deordination, flowing from the apostacy and fall of man, through the serpent's temptation; but by the interposal of the promised seed of woman, that state was borne up from utter ruin and sinking, and a prospect given of a restitu-

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tion of all things by a new creation, when the serpent's head should be bruised. Now, of this restitution all the holy prophets have been speaking since the world's beginning, and they have led along the course of things to it, in the exaltation of Him whose name is the Word of God (the alpha and omega of the written word) till he appears encircled with many crowns (Rev. xix.) At which that old serpent, the Devil and Satan, is laid hold upon, chained, and sealed up within his proper abyss, or bottomless pit, and the new creation is established in the kingdom of this many-crowned King; which kingdom can never be broken, nor leaves a possibility of any succession to itself; but it is delivered up into the hand of the Father from which it is received, before which delivery, or resignation, shall be the perfect and final contusion of the serpent's head—himself, and all his offspring not written in the book of life, being cast with death and hell into the lake of fire, which is the second death (Rev. xx.) This blessed state, therefore, is not a single Sabbath, but a Sabbatism of a thousand years that remains to the people of God. conjoined inseparably with the Sabbatism of eternity, even as the seventh-day Sabbath of the creation was connected with, united in, and immediately succeeded by the Christian first-day Sabbath, or our Lord's day at his resurrection.

This line of time, I then avow, is drawn from that former Sabbath of the first creation to the Sabbatism of the new creation, as from point to point, without ostentation or formal profession of such a line; yet so that it is all along, and especially the commissures and joints of the parcel and particular lines, are ennobled with some illustrious symbols of the downfall of Satan's kingdom, and of the glory of the kingdom of the Seed, or of the teknogony of the woman, as may be abundantly made good in all instances."

As the millenarians of that age are generally set down as "Fifth-monarchy rebels," it is worth while quoting Mr Beverley's protestation against this injustice:—

"I have only to add that, notwithstanding, speaking or writing the Word of God, I must obey the heavenly visions throughout; yet, as that teaches me, I yield all the regards, deferences of honour, and esteem due to the character, learning, virtue, general profession of Christianity, that I can render to every person, and much more to princes, and all in authority, however of a communion, I could for this prophecy's sake most earnestly pray, and even offer my life in the service they might not be of.

"But nothing can be more effectual against rebellion, sedition, or any irregularity towards government and supreme power, than the right understanding of this prophecy. For while holy prophecy styles them kings who yet give their kingdoms to the beast, the plain doctrinal and preceptive part of Scripture obliges, as to fear God, so to honour those whom it so styles kings, and then prayers, supplications, intercessions, giving of thanks should should be made for them, and for all in authority.

"Nor is it possible any pretence of setting up or advancing Christ's kingdom can justify any rebellions, mutinous or seditious commotions; seeing hitherto it is most evident they have proceeded upon mistakes of time—and whenever that kingdom shall appear, the manner of appearance is mistaken also, for it is not as from earth, but as from heaven, heavenly, spiritual, pure, peaceable, yet efficacious and almighty, regular, orderly, conducted by lawful sovereigns, even those who, till the words of God are fulfilled, have so given their power, so that as well may the doctrine of the day of judgment, which no created power can produce or oppose, be made a pretence for rebellion, as the doctrine and prophecy of Christ's kingdom, or be complained as dangerous to government or destructive to human society."

His concluding sentence shews a man "looking for, and hastening unto, the coming of the day of God:"—

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"That, therefore, we may be aright guided by this sure word of prophecy, that shines as a light in a dark place, is my grand design in this publication, even till it be wholly unriddled and unveiled, as it shall be, when it turns to the Lord just then appearing, however it be now veiled, when it looks from him, as at a distance from that appearance, and towards us for our instruction, and as inviting our diligent search first, and then our expectation, prayer, and earnest desire for the quick coming of our Lord Jesus Christ, especially now his appearance grows so near; and that we may be thus guided is also the most humble and incessant prayer of, &c."

Christ's Warning-Piece: giving notice to every one to Watch and Keep their Garments. A sermon preached at Margaret's, Westminster, before the Honourable House of Commons, at their late solemn fast, Oct. 30, 1644. By Francis Woodcock, minister in London, and one of the Assembly of Divines.

Principal Baillie, in his Letters, querulously asserts that "most of the Independents in the Assembly of Divines were Chiliasts," *i.e.*, millenarians. Here is one of them, less known than some of his brethren. Francis Woodcock, the writer of the above sermon, got the thanks of the House of Commons for the sermon to which he gives the above title. It is a sermon upon Revelation xvi. 15—"*Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*"

In interpreting the text, he is at great pains to shew that the Popish Antichrist and his overthrow by Christ at his coming is here meant. And thus he speaks:—

"The text, then, is Christ's warning-piece; and this let off for two purposes. 1. To advertise us, that when we see Antichrist in his declining condition, sending forth seducing spirits to kings and princes to incite them to take up arms in his quarrel, then is Christ a making ready for his second coming. 2. That, in consideration of the near approach of Christ's coming, as also the going abroad of these seducing spirits, we be persuaded to watch, and take heed we be not unhappily misled by any of these seducers."

Speaking of the unclean spirit out of the mouth of the false prophet, he says, "*Not much unlike that spirit which now-a-days possesses the Oxford clergy.*" It would seem that *Oxford* has had ere now a bad pre-eminence among those who tend toward Rome.

Let us give another quotation:—

"The sum of all is this much. The Popish Antichrist, perceiving himself and kingdom in a very low and declining condition, and casting with himself how to find out some remedy, at last he sends abroad his emissaries to solicit the kings and people of the earth to assist him with all the power that possibly they can make; about which time of these emissaries going abroad, Christ warns us to expect his Second Coming, as also that we be not deceived and drawn away to the Popish party by any of these seducers. 'Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, that he do not walk naked, and they see his shame.'

"Having thus cleared the words, at least ways as far as we need at present, I now proceed to make observations upon them; and from the former part of the text, I shall offer you such as these—First, from the contex-

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ture and coherence of these words with them that go before. Then when Antichrist, being reduced to the last exigents, sends abroad seducing spirits to the potentates of the earth, then is Christ amaking ready for his Second Coming. Beza admires how these words, 'Behold, I come as a thief,' stole into this place; but had he considered that the going forth of these Popish emissaries, and Christ's preparing to his second coming, had been *synchronisms*, things contemporary, it would have easily taken off that wonderment; and that they are contemporary, and withal that this coming of Christ here mentioned is no analogy, or resemblance only of his coming, (as many divines contend), but Christ's Second Coming indeed, appears by these evidences. 1. Because Christ himself is in person in this great battle, which their emissaries are sent to gather the Popish-affected kings and people unto. So we read expressly in the 19th chapter of this prophecy, 19-21 verses, which verses are nothing else (in the judgment of the best interpreters) than a description of the same battle, which here in our text preparation is making towards. 2. In this battle Antichrist receives his final and irrecoverable overthrow; for in it *the beast and the false prophet are taken*, (that is, whole Antichrist is taken), *and thrown alive into the lake that burns with fire and brimstone;* but this may not be, unless we suppose Christ already come; for the apostle had taught us expressly before that Antichrist must be destroyed *by the spirit of Christ's mouth, and by the brightness of his coming* (2 Thess. ii. 8). 3. Immediately after the ending of this battle begins the thousand years, and Christ's glorious kingdom, as several Scriptures do testify; and therefore, about the time of the going forth of these emissaries is Christ amaking ready for his Second Coming. Besides all this, I could produce other Scriptures which assure us that, towards the last end of time, seducing spirits shall come abroad, and then immediately after shall the Son of man appear with power and glory."

Apocalypsis S. Joannis Theologi. Latino carmine reddita, PATRICIO ADAMSONO, Scoto, Sanctiandreæ Archiepiscopo, authore. Londini: anno 1618.

THE above metrical version of the Apocalypse was written in 1590, and dedicated to King James VI. What his opinions were on the Latter Days he merely indicates. His version, though not so elegant, is more lucid and literal than that of Chytræus, who also wrote in Latin verse. We give verses 4, 5, 6 of chap. xx. as a specimen:—

"Mox vidi sedes positas, stabilitaque cœlo
Judicia; hæc Sanctis fuerat concessa potestas.
Ac animas hominum vidi, quicumque securi
Percussi fuerant dum sacra oracula vitæ
Prætulerant propriæ, et mundi ludibria spernunt.
Hi neque Besticolæ fuerant, neque Bestiæ imago
Culta illis; nullus dextrâ vel fronte character.
Vivent cum Christo, et regnabunt mille per annos,
Cætera turba, tamen, cognato in pulvere somnum
Dormiet, haud victura prius millesimus annus
Quam completus erit. Hæc est surrectio prima.
O ter felices homines queis portio in istâ
Contigit! Haud illos unquam mors altera lædet!
Pontifices regesque Dei Christique, per annos
Millenos!"

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The same author has a metrical version of Job. He thus paraphrases chap. xix. 25 :—

"Credo equidem sine fine perennem degere vitam
Servatorem orbis; qui me de pulvere tandem
Eximet, ut lætus redivivo germine surgam.
Ipse ego, cum caries renovatos liquerit artus,
His oculis cernam Dominum ! propriâque videbo
Carne Deum; nobis certæ spes illa salutis.
Haud dubium monstrabit iter, sævosque dolores.
Leniet, et victâ statuet de morte triumphum."

The Prophecies of Daniel and the Revelations of St John, Viewed in their Mutual Relation, with an Exposition of the Principal Passages. By CARL AUGUST AUBERLEN. Edinburgh: T. & T. Clark. 1856.

WE would keep this admirable volume of Auberlen before our readers by two extracts in addition to those which we gave in our last. The first relates to the destruction of the earthly kingdoms.

"The simple description of the last scene is of such divine grandeur and holy sublimity, that one feels it is no human thought, but a revelation from the sanctuary of heaven. 'Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth' (v. 34). Where, among all the poets and historians of antiquity and modern times, is there a passage which, for simplicity and majesty, can be compared with these words? Even prophecy, in the days of her fairest bloom, and in her sublimest visions (*e.g.*, Isa. ii, 11, &c.; xl. 15, 17), never spoke aught more majestic. The return of the world-power is described in all its splendour; but the colossus of metal stands on weak feet of clay. All the glory of men, which seemed so precious and enduring, is in truth as worthless and ephemeral as chaff. While the kingdom of God—which, compared with the wondrous colossus, was as insignificant and unheeded as a stone on the ground, but which is yet compact in itself, and by its unity differs from the world-power, in the manifold succession of whose form lies the symbol of decay,—the kingdom of God will, at last, in a future which even to us is still a future, put a speedy end to all violent commotions of the world, and establish itself upon the earth, filling all things with its glory (comp. 2 Thess. ii. 8; Matt. v. 5; Rev. xi. 15; xx. 4). The relation between stone and mountain is the same as that between the kingdom of the cross and the kingdom of glory; at the same moment that the kingdom of God breaks in pieces the kingdoms of the world, it ceases to be *regnum crucis*, and becomes *regnum gloriæ*. The opposition in which the Divine view of the world stands to the human, the contrast between the biblical and the profane aspect of history (Matt. xvi. 23), is scarcely ever so strongly marked as here. As Jesus assumed the designation of His person—Son of Man—with reference to Dan. vii., so we can trace to our passage his fundamental ideas on the relation of the kingdom of heaven to the world, and see an express allusion to it in Matt. xxi. 44, 'On whomsoever this stone shall fall, it shall grind him to powder.'"

The second relates to angelic ministry in history.

"The tenth chapter opens to us marvellous glimpses into the invisible spiritual world, which forms the background of the world's history. Nor is

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this without analogy in Holy Scripture (Job i. 7; ii. 1, &c.; Zech. iii. 1, 2; Jude 9; Rev. xii. 7, &c.); but nowhere else are the revelations so clear and comprehensive. The general truth, that the angels are ministering organs of the Divine providence and government, is frequently, and in detail, asserted and proved by Holy Scripture, but above all, in the two Apocalyptic books, in which the curtain that hides from us the invisible world is drawn aside. The Scriptures recognise the efficacy of angels in the whole life of nature, even in ordinary and regular natural phenomena (John v. 4; Heb. i. 7; Rev. vii. 1-3; xiv. 8; xvi. 5). And not only in nature, but in history also, for which our chapter is the classical passage. We see here individual angels standing at the head of individual kingdoms of the world: we see opposed to them, at the head of the Israelitish theocracy, Michael, one of the first princes. In alliance with him, and opposed to the spirits of the world, there is another angel, whom Hofmann * designates as the good spirit of the heathen world-power, whose object is to promote the realisation of God's plan of salvation in the heathen world. It is natural that this angel should be sent to reveal to Daniel the fate which the powers of the world were preparing for the people of God. He lets the prophet catch a glimpse of the invisible struggles between the princes of the angels, in which it is decided who is to exert the determining influence on the worldly monarch, whether the god-opposed spirit of this world, or the good spirit, whose aim it is to further the interests of God's kingdom. We are wont to speak in a spiritualising way of a struggle between the good and the evil spirit in man; Holy Scripture teaches us to regard such a struggle as real and substantial (comp. 1 Sam. xvi. 13-15; 1 Kings xxii. 22). The Satanic influences of which we have more particular knowledge, through the language of Jesus and his apostles, are essentially not different from this. The liberty of human actions is not hereby taken away; for the spirits exercise no compelling influence on men's hearts, and their chief activity consists probably in the arrangement of outward events. The question about the relation of the Divine government to human liberty, rather loses than gains in difficulty when we take the element of angelic ministry into consideration.

"That glorious angel who appears to Daniel, tells him, that for twenty-one days he struggled with the angel at the head of the Persian monarchy, and that finally, by Michael's help, he subdued him, and obtained superiority over the Persian king. But he informed him also, that he had to enter upon a further struggle with that Persian angel, and that this would be succeeded by one with the Grecian, which, as he lets him dimly see, would not, for all the help of Michael, be equally victorious. These events in the world of angels will be better understood, when viewed in connexion with the revelations concerning the future which follow in the eleventh chapter. While the Persian kingdom endures, the spirit of the world-power, hostile to God and his people, will be restrained and subdued, so that the Persian kings will follow the good spirit, and be favourable to Israel. But with the Greek kingdom there will come a change. During its dominion the people of the covenant will have to suffer much from the wars of the Ptolemies and Seleucidæ; and it is out of this kingdom that the arch-enemy shall arise."

Zion's Joy in her King comming in his Glory, wherein the Estate of the Poore Distressed Church of the Gentiles (travailing in the Wilderness towards the New Jerusalem of the Jews) in her utmost extremities and height of her Joyes, is lively delineated; in some Meditations upon that Prophetical Psalme 102, *wherein the Sense is opened, and many difficult places of Scripture enlightened by a harmony, and consent of*

* Weiss. u. Erfüll. i., p. 312. Schriftbeweis i., p. 287, &c.

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the Scriptures. Delightful and Profitable to be Read in these Times of the Churches Troubles, and much longed for Restoration and Deliverance. By Finiens Canus Vove. Compiled in Exile, and lately now Revised and somewhat Augmented, as the weight of the Subject and the Revolution of the Times required. Printed at London for Benjamin Allen, in Pope's-head Alley. 1643.

The Beloved City, or the Saints' Reign on Earth a Thousand Years. By (J. A.) Alstedius. Printed in the yeare of the last expectation of the Saints. 1643.

Millennianism, or Christ's 1000 *Years' Reign Considered.* 1693.

Christ's Kingdome on Earth, Opened according to the Scriptures. Herein is examined, what Mr Th. Brightman, Dr J. Alstede, Mr J. Mede, Mr H. Archer, The Glympse of Sion's Glory, and such as concurre in opinion with them, hold concerning the Thousand Years of the Saints' Reign with Christ, and of Satan's Binding. Herein also their Arguments are Answered. London: printed by Ric. Cotes for Stephen Bowlett, and are to be sold at his Shop, at the signe of the Bible, in Pope's-head Alley. 1645. By T. Hayne.

A Word in Season, for a Warning to England; or, a Prophecy of Perillous Times, Open'd and Apply'd, wherein the Signes of Bad Times, and the Means of making the Times Good, are represented as the great Concernment of all good Christians in this present Age. By Thomas Willes, M.A., Minister of the Gospel in the City of London. London: printed by Tho. Ratcliff, for Tho. Underhill, at the Blew Anchor, in Paul's Churchyard. 1659.

Of the End of this World, and Second Coming of Christ, a Comfortable and most Necessarie Discourse, for these Miserable and Dangerous Dayes. At London, printed by Henry Middleton, for Andrew Maunsett. Anno 1583. Thomas Rogers.

Chiliastomastix, or the Prophecies in the Old and New Testament concerning the Kingdom of our Saviour Jesus Christ. Alexander Petrie. Rotterdame. 1644.

A Short Survey of the Kingdom of Christ here on Earth with his Saints; to which is annexed, A Short Scheme of Exposition on the Twelfth Chapter of the Revelation. London: printed and sold by M. Fabian, at Mercers Chappel in Cheapside. 1699.

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The Heavenly and Adamic Blessings minutely investigated in their Extent, Capacity, and Duration, &c., &c. 8vo, pp. 132. 3s. 6d. 1838. Palmer, 18 Paternoster Row.

The Appearance of God to Man in the Gospel, &c. From the MSS. of of PETER STERRY. 4to. 1710.

The Rise, Race, and Royalty of the Kingdom of God in the Soul of Man, &c. By PETER STERRY. 4to. 1683.

A Discourse on the Freedom of the Will, and on the Mediation of Christ. By PETER STERRY. Folio. 1675.

De inferis, rebusque post mortem futuris, &c. Libri duo. FRED. BÖTCHER. Royal 8vo. Dresden. 1846.

Πνευματολογια; *or, A Discourse of Angels, &c.* With Preface by GEO. HAMMOND. 1701.

The long titles of these works are abbreviated; but it is believed they will be useful to build up the saints in their most holy faith.

Extracts.

Figurative grounded on the Literal.

"SYRO-EGYPTIAN.—*Nov.* 11.—Mr Bonomi read a paper 'On the Metaphorical Sculptures of Egypt,' illustrated by drawings made from the monuments. The object was, to shew that many metaphorical expressions in the Bible were exactly embodied in some of the sculptures. As, for instance, the well-known relievo on the towers of the gateways to almost all the temples of that country, whether built by a Pharaoh or a Ptolemy, representing the king striking off the heads of a group of supplicants, was not a sacrifice, but a metaphorical sculpture exactly embodying the 40th and 41st verses of the 18th Psalm. So likewise the metaphor contained in the sentence, 'until I make *thine enemies thy footstool*,' is constantly embodied in the statues of the Pharaohs, which are usually sculptured in a sitting position, with their feet on a stool or block, on which is engraved a string of captives. But the most speaking evidence of this metaphor, common to both descendants of Heber and Mizraim, is to be found on a mummy in the British Museum, on the soles of whose shoes is painted the figure of a prisoner belonging to a nation the most constant and determined enemy of Egypt.—Dr Bell read a few notes illustrative of the same subject, to the effect that there was at Constantinople the statue of an emperor on horseback trampling on a prisoner, like the equestrian statue of Marcus Aurelius in the Capitol, which the doctor thought had at one time a similar statue of a man under the horse's feet. The equestrian statue

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at Constantinople had been removed by some conqueror of that city, who imagined that he would thereby secure the city to himself and successors for ever. From this prejudice of olden time (illustrated also by the horsefoot found among the terra-cottas of Tarsus), Dr Bell traces the vulgar belief in the efficacy of a horseshoe, nailed to the door of a house or the mast of a ship, to preserve them and their inmates from peril or misfortune."—*Athenæum, Nov.* 22, 1856.

The supposed Land of Ophir.

From accounts just received from Natal, we learn that a report was current in the colony of an attempt about to be made on a very large scale to explore "the Land of Ophir," for gold. The following paragraph is copied from the *Graaff Reinet Herald* of the 19th of June:—

"I have seen a letter from the Transvaal country, which states that 200 waggons were starting for the extensive gold fields known to exist near Sofala. The Portuguese government on the eastern or south-eastern coast, not feeling itself sufficiently strong to send an adequate force to the gold regions, have invited the Dutch Boers to join them. Many of us have long known that there exists a country far to the north-east, called by the Kaffir tribes 'Ophura,' which is doubtless the Land of Ophir, from whence King Solomon obtained both gold and ivory for the decoration of the Temple. No man who knows anything of history will deny that much gold has been exported both from the east and west coasts of Africa for ages past. Ivory, gold-dust, and slaves were the principal articles for export from Delagoa Bay, Inhambane, and Quillimane, long before I was born, and are so still. The Boers, with their 200 waggons, are expected back in September or October next, and hope that some portion of their heavy loads of golden ore, or pure metal, will find its way to the Graaf Reinet Bank, where it may be useful. Elephants are known to be very numerous towards Sofala; and should time not allow the farmers to complete their loads of gold, they have resolved to fill up their waggons with ivory. The climate will not permit the Boers to remain in the Land of Ophir beyond September."

A Railway to India.

Mr Macdonald Stephenson's plan for a railway to India is again before the public. He proposes a railroad from London to Calcutta direct, without any interruption, save at the Straits of Dover and the Bosphorus, the distance being accomplished in about a week. This is the ultimate development of the scheme, which he undertakes to execute within ten years; but in its simplest form it resolves itself into the completion of the European railways to Constantinople, and the making of a railroad from Scutari to Bussora, at the head of the Persian Gulf. The route indicated is from Scutari to Ismid—the Brighton of the Constantinopo-

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litans; thence, by the valley of the Sakaria river, to Sevri-hissar, and so on to Ak-serai and the Kerin Mountains. Emerging from one of the mountain passes, the line would come upon the head of the Euphrates, and would proceed by the valley of this river to the Persian Gulf, passing to the west of the Sinjar Hills, and on by Bagdad to Bussora. There can be little doubt as to the possibility of constructing the line; a surveyor has actually been sent to Bussora to take flying levels.

Christ's Kingdom.

"The outward appearance of his kingdom was as the 'the smoking flax and bruised reed;' and he taught them never to look for it in any other appearance until his second coming, for which he taught them to hope and pray. Of this coming of his kingdom the prophet foretold—see Daniel vii. 27, and downward. And the Lord frequently speaks of it to his disciples. The exhortations of the apostles are full of it; whereby they are encouraged in their state of conformity to their Lord on this earth, and assured that if they 'suffer with Him, they shall also reign with Him.' His reign, commencing at the second coming of the Lord, is to be upon earth, and to continue a thousand years, as is evident from Rev. xx. 4. . . . At this time, his despised, humbled people, shall be exalted to reign over the restored creation—the new heavens and the new earth—and to inherit all things made new, and to reign for ever and ever. . . . The general mistake of *reigning* Christianity, in the world, before the second coming of Christ and the first resurrection, is one notable effect of this ancient mistake, so congenial to our natural bias" [the mistake of supposing Messiah's kingdom to be *earthly* power].—*Essay on Prayer, by John Handasyde, a follower of Sandeman.*

The Joy of the Resurrection Morning.

"You shall be raised out of your graves, in which you have had so sound and long a sleep, and shall stand upon the earth, and be caught up, together with the rest of the holy ones, into the clouds, to meet the Lord in the air; and 'so shall you ever be with the Lord.' And O the joys that will be at that meeting! The meeting of the bridegroom with the bride is not to be compared with it. The meeting of the father with his penitent and returning prodigal falls short of it. O the smiles, the inward satisfactions, the dear embraces, the loud triumphs, the *hosannahs*, and *hallelujahs*, that will be at that meeting! All this will arise from *the condition you meet together in*, freed from sin, and from imperfections; delivered from all your enemies, having got the last of them conquered, and now under your feet; yourselves being in a state of safety, peace, and acceptance with God. And, also, it will arise from the thoughts and considerations of that *which you then meet together for*. It is for the greatest of purposes and most glorious of

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ends that can be. You meet to receive the reward of all your services and of all your sufferings; the answer of all your prayers; the accomplishment of all your desires; the fulfilling of all your hopes. You shall meet the Bridegroom, whom, though you had not seen, yet, believing, you chose and loved, and were espoused to; and between Him and you there shall be everlasting nuptials. You shall meet together to take possession of that incorruptible, undefiled inheritance which fadeth not away, but is reserved in heaven, of which you were new-born heirs. You shall meet to see, and together enjoy, that God in heaven whom you served on earth; to sun yourselves in his beams; to solace yourselves in his arms; to delight yourselves in that fulness of joy which is in his presence; and to bathe yourselves in that river, or rather ocean, of pleasures which is at his right hand for evermore. You that have mourned together, and together mingled your groans and tears, and poured out bitter complaints against your sins and yourselves, shall then rejoice together, and that with exceeding joy, because of your own and of each other's thorough cure and perfect health; you that have prayed together upon earth, and with all the power of your souls besieged the throne of grace, shall in heaven sing praises together, even eternal hallelujahs, &c. To make the concert complete, and that melodious harmony the more ravishing, you shall be joined with an innumerable company of angels, and all the saints that were redeemed unto God by the blood of the Lamb."—*Earnest Call to Family Religion, by Samuel Slater,* 1694.

Christ's Kingdom come, the true Establishment of the Church.

"The Church will receive no establishment on earth till the resurrection of the just, when the whole redeemed company shall reign with Christ a thousand years on the earth—after which, they shall inherit the new heavens and the new earth for ever. . . . The members of the Church who are yet in this mortal state, are strangers and pilgrims on the earth, having here no continuing city or establishment, as the Jews had before the destruction of Jerusalem; but having (in opposition to those Judaizers who 'minded earthly things') their establishment (πολιτευμα) in heaven, whence they look for the Saviour to change their bodies. Whatever alterations may happen in the course of the world, depressing one religious party and raising another, they expect no revolution in their favour till Christ come the second time."—*Sandeman. Letter IV.,* 1759.

"*Mercy in that day*" (2 Tim. i. 18).

"And is that day so great? Then let us prepare for it before it come; finish our work, be clothed, and not found naked or idle. For blessed shall that servant be whom his Master shall find so, and so doing. Say not with the fool 'That there is no God.' Make not a league with hell, and a covenant with death. Believe not Hymeneus or Philetus that

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the resurrection is past already; neither cry with the scoffers and mockers, 'Where is the promise of his coming?' Doubt not of the day, and the certainty of its approaching. For doth not the drowning of the old world declare it? The devouring of Sodom by fire and brimstone prove it? The destruction of Jerusalem confirm it? The curse upon the Jew at this day ratify it? The hot plagues, inundations of waters, earthquakes, extraordinary pests, the blazing star, and many petty judgments that hourly have, and do befall the wicked, seal it? Oh, therefore, as thou dost believe it, so prepare for it! Now time is present, means at hand, the Lord allures thee: but will it be, shall He do so, ever? No, no; remember the foolish virgins; get oil in thy lamp, grace in thy heart, righteousness in thy person, and a good conscience to thy companion; or else it had been good for thee thou hadst never been bred or born. For without these, the Judge shall frown, bend his brow, and be a consuming fire." — *Exposition of 1st Chapter of 2 Timothy, by John Barlow, minister at Plymouth*, 1625.

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

Sir,—You have already noticed the first and second editions of a recently published work on the Apocalypse,* in which the author maintains "that the destruction of Jerusalem was the second coming of Christ, and that there is no other advent of Christ to be expected."—Lecture xvi.

I have elsewhere attempted to discuss briefly the subject of the Domitianic date of the Apocalypse, and beg to offer one or two remarks here on this question.

The writer of the book alluded to above has, in one of our periodicals, said:—" If Arethas, the third commentator, whose commentary has descended to us, explains the sixth seal of the destruction of Jerusalem, and as Sir Isaac Newton says, declares that former commentators had explained it of the same event, this, to my mind, would outweigh all that Irenæus ever said."

Irenæus was made bishop of Lyons cir. A.D. 177, having previously been a presbyter of that church. Eusebius positively states, that Irenæus asserted in writing as follows:—" The revelation (Apocalypse) was seen not long since, *but almost in our own times*, at the close of Domitian's reign."

Let us now read the testimony, or rather assertion, of Arethas, who is believed to have flourished nearly five hundred years *after* Irenæus, cir. A.D. 540. The apparently rash and careless character of his exposition will make us hesitate to admit his testimony. In expounding Rev. vii. 4, 8, "*And there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel*," &c., Arethas thus treats the subject:—

" For there were many, yea, a countless multitude from among the Jews, who believed in Christ; as even they testify, who said to Paul on his arrival at Jerusalem, 'Thou seest, brother, how many thousands of Jews there are

* " The Apocalypse Fulfilled in the Consummation of the Mosaic Economy, and the Coming of the Son of Man."—See *Quarterly Journal of Prophecy*, January 1836, pp. 98, 99.

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which believe' (Acts xxi. 20). And he who gave this revelation to the evangelist, declares that these men shall not share the destruction inflicted by the Romans. For the ruin brought by the Romans had not yet fallen upon the Jews, when this evangelist received these prophecies; and he did not receive them in Jerusalem, but in Ionia, near Ephesus. For after the suffering of the Lord, he remained only fourteen years at Jerusalem, during which time the tabernacle of the mother of the Lord, which had conceived this divine offspring, was preserved in this temporal life, after the suffering and resurrection of her incorruptible Son. For he (John) continued with her as with a mother committed to him by the Lord. For after her death it is reported, that he no longer chose to remain in Judea, but passed over to Ephesus, where, as we have said, this present Apocalypse also was composed; which is a revelation of future things, inasmuch as forty years after the ascension of the Lord this tribulation came upon the Jews."

What are we to think of such a writer? The inspired evangelist expressly states, that he received the Apocalyptic vision, when he was a prisoner for Christ, in the island of Patmos; and Arethas as positively asserts, that these prophecies were *received by the evangelist in Ionia, near Ephesus!*

The following are Lardner's judicious remarks on this part of the commentary of Arethas:—

"How can we rely on a writer of the sixth century for these particulars—viz., that John did not stay at Jerusalem more than fourteen years; that he left Judea 'upon the death of our Lord's mother, and then went to Ephesus;' when we can evidently perceive from the history in the Acts, that in the fourteenth year after our Lord's ascension, there were no Christian converts at Ephesus? and that the church at Ephesus was not founded by St Paul until several years afterwards? What avails it to refer to such passages as these, which, when looked into and examined, contain no certain assurance of anything?"

Again, when we are told "that Arethas, after mentioning the tradition of Irenæus respecting the Domitianic date (which shews that he considered that tradition unworthy of credit), explains the sixth seal of the destruction of Jerusalem," &c., we should not unreasonably expect that Arethas referred to the Domitianic date while explaining the sixth seal, and referred to it in order to condemn it. The fact, however, is that the reference occurs in his exposition of "the hour of temptation," predicted Rev. iii. 10. And how very far he was, at the time of his writing this, from considering the Domitianic date unworthy of credit, let his own words testify:—

"By this hour of temptation he means either the persecution under Domitian, which was the next after that of Nero (ἡ τον επι Δομετιανοῦ διωγμον λεγει, δευτερον οντα μετα Νερωνα), as Eusebius Pamphilus has recorded; when the evangelist himself was condemned *to the isle of Patmos by this very Domitian* (εις την Πατμον ὑπ' αυτου του Δομετιανου κατεκρίθη); or that universal outrage against the Christians which will be made at the end of the world by Antichrist, who will put the Christians to death."

Dr Adams,* in his work on the Opening of the Sealed Book in the Apocalypse, well observes that "the two assertions of Arethas are directly contrary to each other; as the author of the Apocalypse himself informs us that it was during his banishment to Patmos that these revelations were made to him. They prove, therefore, that their author (Arethas) was incompetent to

* "The Opening of the Sealed Book in the Apocalypse shewn to be a Symbol of a future Republication of the Old Testament." By Robert Newton Adàms, D.D., Fellow of Sidney Sussex College, and Lady Margaret's, Preacher in the University of Cambridge. 1838. I cannot agree with the author's hypothesis, though I willingly bear testimony to the candour, learning, and research displayed in his work.

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decide upon the question, and that his testimony to the early composition of the prophecy is altogether worthless."

Hence, we may fairly consider that the testimony of Irenæus, apparently approved by Eusebius, is not weakened by what Arethas has written.

But what are we to say to the testimony of Epiphanius, who flourished cir. A.D. 370? Does he not say that the Apocalypse was written in the time of Claudius, cir. A.D. 50? It is plain, beyond dispute, that Paul did not visit Ephesus until after the year 50 A.D.; while in Rev. ii. 1–6 the Ephesian church is described as having been already in existence some years. Thus Epiphanius was evidently and grossly mistaken. He may perhaps have fallen into the error of thinking that the Apocalypse was written in the time of Claudius, through fanciful speculations upon the well-known passage in Acts xi. 27, 28, "And in these days came prophets from Jerusalem to Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar.

Andreas (who lived cir. A D. 500) writes: "John received this revelation under the reign of Vespasian."

Nero committed suicide in 68 A.D., and Vespasian became emperor in 69. We may therefore suppose that Andreas believed that John had been previously banished by Nero. If Andreas also believed that the destruction of Jerusalem by Titus was predicted in the Apocalypse, he must have also thought that these revelations were received by John at the very commencement of Vespasian's reign, as it is supposed that the sacred city and its temple were taken and destroyed cir. A.D. 70. It is not, however, easy to understand how Andreas could suppose that the evangelist John received the Apocalyptic visions during the reign of Vespasian, and that he predicted in them the overthrow of Jerusalem by the Romans under Titus. For it would seem on this supposition, that the events of the first six seals must have occurred between the accession of Vespasian and the close of the year in which Jerusalem was destroyed, a view which is hardly admissible.

The testimony of Andreas is not in full agreement with that of Arethas, while both are thoroughly opposed to Epiphanius. Thus far, therefore, we see that the testimonies against the Domitianic date are unsatisfactory.

Much stress is laid by some on the title prefixed to the Syriac version of the Apocalypse. Of this title Sir Isaac Newton thus speaks—"With the opinion of the first commentators (*i. e.*, in favour of the Neronic date), agrees the tradition of the churches of Syria, preserved to this day in the title of the Syriac version of the Apocalypse, which title is this, 'The Revelation which was made to John the Evangelist by God in the island of Patmos, into which he was banished by Nero the Cæsar.'"

It was, perhaps, going too far to assume that this title is to be considered as expressing the established tradition of the Syrian churches. The earlier portions of the Syriac version of the New Testament are probably as ancient as the first half of the second century; while the present Syriac version of the Apocalypse is generally believed to be not older than the sixth century, and the translator may have been contemporary with Arethas. Nor can we feel sure that the translator was a person of sufficient information and scholarship to decide the question between the Neronic and Domitianic date. In those days there were probably not a few thousand persons in Syria, who had been taught from their earliest childhood to speak both Greek and Syriac, and to whom both languages were (so to speak) vernacular. Among these, any person of ordinary ability, who had merely learned to read and write, would be able without difficulty to execute such a version of the original Greek Apocalypse as that which is now found in the Syriac New Testament.

Again, in St Luke (when this was necessary for the purposes of the history)

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we find the Roman emperors distinguished from each other—"There went out a decree from Cæsar *Augustus*"—"in the fifteenth year of *Tiberius* Cæsar." Also in Acts xi. 28, "In the days of *Claudius* Cæsar." But when it was unnecessary to mark the distinction, the name of Cæsar only was employed. "Render unto Cæsar the things that are Cæsar's." "The priests answered and said we have no king but Cæsar." "Thou must be brought before Cæsar." "Chiefly they that are of Cæsar's household." Hence the tradition of the Syrian churches may have been handed down in a general way, that John had been banished into Patmos by the Cæsar. In the lapse of generations the less notorious name of Domitian could be overlooked, and it would at length be taken for granted that John was banished to Patmos by the Cæsar who put to death the Apostles Peter and Paul—the notorious and atrocious Nero.

If Epiphanius had prefixed a title to his manuscript copy of the Apocalypse, the would have inserted the name of Claudius Cæsar. And if Irenæus or Victorinus had placed a chronological note at the head of their copies of the Apocalypse, they would have written the name of Domitian. In no ancient Greek manuscript has a title, similar to that in the Syriac, been discovered. The Syriac title (if really written by the translator, and not added afterwards by some transcriber) may be accepted as presumptive evidence that, in the sixth century, the Syriac churches were generally of opinion that John was sent to Patmos by Nero, but it cannot for a moment be regarded as a satisfactory proof that such had been the view of the church of Antioch in the time of Ignatius. G.

To the Editor of the Quarterly Journal of Prophecy.

Sir,—There is one point connected with the study of the glorious future to which I desire to call the attention of yourself, or of some of your able correspondents, especially as I think others besides myself have been somewhat perplexed by it. I allude *to the duration of the restored kingdom of Israel and under them of the universal kingdom of Christ on earth.*

The teaching of many able prophetic students is, that after the kingdom has been established by the personal appearing of Christ, and the exercise of judgment and mercy on an unprecedented scale, this kingdom will continue for *one thousand years;* that it will close in the general resurrection and judgment; that then the present heavens and earth will be annihilated, and new heavens and new earth be *created.* In this state we are told everything will be *heavenly,* agreeing with the condition of Christ the second Adam; consequently, there will be no Israel as a nation, nor, indeed, nations of any kind—the distinction between Jew and Gentile being swallowed up in ultimate glory.

To this *final* state after the millennium Rev. xxi. 1–5 is supposed to refer; while the latter part of this chapter and the commencement of the following one are said to refer to the millennial state.

As regards the *duration* of Israel's restored condition, there are a very great number of Scriptures which indicate an immensely prolonged continuance, and some which, if taken in their plain literal meaning, seem to require eternal duration for their fulfilment. Can these Scriptures, in consistency with the principle of literal interpretation, be confined within the limits of a thousand literal years? This is the question I wish to see examined with all the earnestness and seriousness which its importance demands. I write with a view to obtain information, and with, I trust, a sincere desire to arrive at truth. Let all our systems and opinions go for nothing, and our only inquiry be, "What hath God spoken?"

The Scriptures which refer to the duration of that kingdom which Christ

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will come to set up, and in which Israel is so prominently introduced, may be arranged under five different classes.

1. *Positive declarations*, such as Isa. lx. 21, "Thy people also shall be all righteous, they shall inherit the land for ever." The two preceding verses should be carefully studied; and the fact that the *whole chapter refers to literal Israel in their own land*, should be remembered. See, also, Ezek. xxxvii. 25-28, "Children's children *for ever*;" "My sanctuary in the midst of them for *evermore*"—twice repeated. Joel iii. 20, "Judah shall dwell for ever, and Jerusalem from generation to generation." Ps. xlv. 6, "Thy throne, O God, is for *ever and ever*," addressed by the Father to the Messiah, with reference to his espousals to and reign over Israel. In Ps. cv. 8, we read of "the Word which God commanded to a *thousand* generations." We have not yet had a quarter of that number of generations from the creation; and, during the millennium, it is intimated that a generation will not be so short lived as at present, Isa. lxv. 22, but be "as the days of a tree." How is it possible that all these and *many like Scriptures* can be fulfilled in a thousand literal years?

2. There are *contrasts* introduced which bring out prominently the idea of a very lengthened, if not eternal duration for Israel's kingdom. I cite two from Isaiah. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (Isa. liv. 7, 8). "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations" (Isa. lx. 15). Israel we know has been an afflicted and dispersed people for more than *two millenaries;* how, then, can such predictions as these be fulfilled in one thousand literal years?

3. Some Scriptures put the subject in a *negative* form, such as Isa. ix. 7, "Of the increase of his government and peace there shall be *no end*, upon the throne of David to order it," &c.; with which agree the words of the angel to Mary, "He shall reign over *the house of Jacob* for ever; and of his kingdom there shall *be no end*," Luke i. 32, 33.

4. In several places in Isaiah, Israel as a nation seem to be identified with the new heavens and the new earth. "For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain" (Isa. lxvi. 22). Does this merely mean that Israel shall remain among the saved in that complete glory where all *national* distinctions shall be lost? The words which precede and follow speak of Israel, and of other people, as living on the earth in the flesh. In Isa. lxv. 17, we read—"Behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind;" then follows (18, 19) a description of Israel, which seems very much to agree with Rev. xxi. 3, 4, which latter passage is applied to the final state. It is difficult to believe that the former passage refers only to the millennium, and the latter to eternity, they are so much alike, and the first is said to be "for ever."

In Isa. li. 16 we read—"That I may plant the heavens and lay the foundations of the earth, and say unto Zion, Thou art my people." Here, as in Ps. xcvi. and xcvii., the relaying of the earth's foundations and the reception of Israel are connected. (See also Isa. li. 6, and xlv. 17, 18.)

Peter, speaking of the new heavens and the new earth, says that we look for them according to God's promise. Does he not point to these passages in Isaiah where Israel as a nation are so clearly and fully spoken of? Nor should we pass over the words, "wherein dwelleth righteousness." Peter had referred to the antediluvian earth, one "filled with violence," and to the present earth to be filled with "scoffers;" and is it not reasonable to conclude that the righteous, which he expected to dwell in the new earth, would not be only glorified saints, but those of whom all the prophets spoke, and who agree

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with Isaiah's glorious testimony—"Thy people shall be all righteous; *they shall inherit the land for ever;* the branch of my planting, the work of my hands, that I may be glorified?" (Isa. lx. 21.) Then "the earth, as well as the land of Israel, will be full of the knowledge of the Lord as the waters cover the sea." Will all this be only for one thousand years?

5. There are passages which speak of the duration of the universal kingdom without special reference to Israel, such as Dan. vii. 27, where "the kingdom under the whole heaven" is said to be "an everlasting kingdom." Perhaps the strongest passage in God's Word, as regards duration, is Dan. vii. 18, "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, EVEN FOR EVER AND EVER." In Dan. ii. 44, it is said of this kingdom, "*It shall stand for ever.*" Both these passages refer to the dominion which is to follow immediately upon the four tyrannical empires. Can we suppose, after reading these expressions, that this kingdom on earth (including peoples, nations, and languages) which God says is "an everlasting dominion," Dan. vii. 13, will only continue *less than one-half the period* which the four bestial empires have already endured?

I know it is said that this kingdom will be followed by "something better," and that Israel, after a thousand years' happiness in Canaan, will enjoy an eternity of bliss in heaven; but is not this giving up our great principle of literal interpretation? and can we wonder if our opponents require us to give it up altogether, seeing that their argument is, "We offer you that which is spiritual and eternal, instead of that which is literal and local?"

I will now make a very few remarks on the two closing chapters of Revelation. It is admitted by the writers to whom I refer, that Rev. xxi. 1-5 must be read consecutively with Rev. xx., and that events are here described which follow upon those in the preceding chapter. But I do not see why these five verses should be taken to describe ultimate glory, and the remainder of the 21st and the beginning of the 22d chapters referred back to the millennium. It has been said that Rev. xxi. 24, and xxii. 1, speak of "nations of the saved," of "the kings of the earth," and of "the healing of the nations;" and that none of these things will be found in the "new heavens and the new earth," and therefore must belong to the millennial state. But is not this *assuming* what should be proved, and arguing from what a system of interpretation requires, rather than expounding what the Word of God says? With the exceptions above mentioned, I see no difference between the descriptions in the beginning of Rev. xxi. and those which come after; I think all must refer to the same state; and if the first refer to the final condition of things, so must the remainder. I beg attention to the following points:—

1. Is not the new Jerusalem represented on *earth* in Rev. xxi. 10, and onward? John sees it "*descend,*" views it and describes it from "a high mountain." It is where nations have access into it, ver. 24-26. It is generally acknowledged that during the millennium the holy city is *over* the earth, not *on* it.

2. Is it congruous to suppose that the very *last and fullest* description of future glory should relate to a period evidently imperfect, short, and preparatory, and not to the finished and final state? Some good reasons should be forthcoming for this assigned going back to the millennium at Rev. xxi. 10.

3. In Rev. xxi. 3, there is a distinction made between "the tabernacle of God" and the "*men*" with whom it is said to abide. Does not the tabernacle of God point out the glorified Church? and is not the term "men" synonymous with "the nations," and "the nations of the saved," spoken of subsequently? Does not the wiping away of tears, also the abolition of death and sorrow, seem rather to refer to "*men,*" than to those who form the tabernacle of God? Looked at thus, Rev. xxi. 3, 4 are synonymous with Rev. xxii. 3-5, *and it seems most natural thus to understand these passages.*

4. Those who are raised up to share the glory of Christ are said to be kings

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and priests. This implies some persons over whom they reign and for whom they minister. Risen saints are not kings and priests over or to each other, but over "nations" and among "men." This is allowed to be the case during the millennium; but if, at the end of a thousand years, nations are all broken up, Israel's corporate existence ended, and materiality itself annihilated, how can their kingship and priesthood, which is under Christ, "after the order of Melchisedec," still continue?

I do not state these points controversially, or in a litigious spirit, but as an inquirer after truth, and as craving assistance from fellow-inquirers.

It has often struck me that many persons read and study nearly all the prophecies through the medium of Rev. xx. 4-7. Whether this has not *contracted* their views, and led to wrong expositions of many Old Testament predictions, is an important question. It is also a grave inquiry whether 1 Cor. xv. 24-28 is generally rightly interpreted; that is, whether it is really a parallel passage with Rev. xx. 4-12 chronologically considered. It may be necessary just to say, while putting these questions, that I do not doubt the doctrine of a first resurrection or of a millennial reign.—I am, Sir, yours very sincerely,

An Enquirer.

Brighton, *Dec.* 4, 1856.

To the Editor of the Quarterly Journal of Prophecy.

Dear Sir,—I venture to request the favour of your admitting the following into your valuable Journal:—

I.

A writer, who has paid much attention to Chaldean and Medo-Persian history, has recently put forth this statement: "The book of Esther informs us that Ahasuerus or Cyaxares reigned over the Medes and Persians, and one hundred and twenty-seven provinces, about the period of the captivity of the Jews at Babylon."

He who dwells upon the fact recorded in Esther i. 1-4, viz., "that Ahasuerus made a great feast to his princes and nobles in the *third* year of his reign,' can scarcely help feeling assured that Ahasuerus, *at the very commencement of his reign*, was sovereign of Shushan, and that he *inherited* Shushan and his vast Medo-Persian empire, doubtless including Babylon, from the immediately preceding sovereign. And this view (which seems to be almost certainly the true view), that Ahasuerus obtained Shushan and its empire by *inheritance*, and not by conquest, is altogether fatal to every attempt to identify the Ahasuerus of Esther with the Darius or Ahasuerus of the prophet Daniel.

We cannot reasonably doubt that the opinion of the late Duke of Manchester was correct which he put forth a few months before his death,—"I would add, that after doubting for sometime as to whether the Ahasuerus of Esther was Xerxes or Artaxerxes* (Longimanus), I have decided in favour of the latter, and that Esther was the queen sitting by the monarch (Neh. ii. 6) when Nehemiah obtained his petition."

II.

I am aware that any remarks founded on the intended connection of the western coast of Ireland with St John's, Newfoundland, by a submarine electric telegraph, may seem to be premature, as the attempt may possibly end unsuccessfully.

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* Some remarks were made on this subject in this Journal, vol. vii. pp. 41-43.

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It was recently stated at a public meeting on the subject "of a proposed electric telegraph communication between Europe and America, that in Europe the communication was already completed to the coast of Ireland. A single line, 1900 statute miles in length, was all that was wanted to bring Europe and America into instant communication. That this could be accomplished was believed by all who had studied the question, inasmuch as careful soundings, taken between Valencia and St John's, Newfoundland, had shewn a tolerably level bottom in the Atlantic, not broken by sudden changes of depth, the deepest point between the two coasts being 2070 fathoms, and that within 13 miles of the centre. The speaker described the favourable nature of the formations at the bottom of the Atlantic for their purpose, and produced specimens of the minute shells with which it is said to be covered. Upon this bed of small shells, the cable, it was believed, would rest very long undisturbed."

We are also to take into consideration the fact that they who are most competent to give a judgment in this case, are of opinion, that, without such a submarine bed or resting place (as that just described) extending from Europe to America, regular electric telegraph communication between the two continents would be impossible. Now, it is not perhaps easy for a devout believer in the omniscient and omnipotent God of the Holy Scriptures, altogether to resist the thought that this remarkable submarine bed is the result of special design and purpose on the part of the Creator of the universe, who is also the Creator and moral governor of this our earth. The great importance of the end—the easy and almost instantaneous communication between two continents, or rather, between the eastern and western worlds—would seem to justify a special provision for the accomplishment of such an end on the part of our omniscient and omnipotent moral governor. And should the scheme prove successful, a message could be conveyed from Jerusalem to Quebec, New York, and Washington, within less than twelve hours. We know not indeed what second causes may have contributed to the formation of the bed or bank in question, or to what other submarine purposes it may, in infinite wisdom, be subservient; but the believer in the Holy Scriptures habitually refers all second causes to one great, intelligent, omniscient, omnipotent, and designing cause, and cannot, perhaps, help thinking that, as the facilitating of the almost instantaneous communication between the inhabitants of the eastern and western continents is the highest and noblest use to which such a submarine arrangement can be applied, so this higher and nobler use was especially in the mind of the Most High in causing such an arrangement to exist. The steam-engine and electric telegraph are such marvellous advances upon all human inventions and discoveries, and have been so wonderfully permitted to remain unknown to us until this comparatively late period of man's occupation of this globe, that the Christian believer may be well excused should he think, from the signs of the times, that we are rapidly approaching the stormy conflicts and tribulations which are to usher in the time of the end, the close of the present dispensation, and the coming of the Lord in his Kingdom.

And why, on looking back to one of the most marvellous events in Israel's history, should we, as if we were almost sceptics, refusing the light of the Scriptures, imagine difficulties and perplexities, when, surely, none need be supposed to exist? Why should we hesitate to believe that, whether at the deluge, or earlier, or later, He, who had pre-determined to carry Israel across the Red Sea, should either immediately, or by the gradual operation of second causes, provide, and carefully keep in readiness, a suitable pathway across the bed of that sea? Nor should we wonder if, when the great end was fully accomplished, second causes have been permitted to operate in change and alteration, during the three thousand years which have elapsed since that event, so that every clear trace of the path along which Israel passed has long disappeared. G.

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To the Editor of the Quarterly Journal of Prophecy.

Dear Sir,—Would you not take up in an article the signs of the times, as manifested in the laxity of *ecclesiastical* morality?

You say, How and where is this seen? Read the following list:—

1. Mr Maurice remains in the Church, yet does not believe the articles which he signs as his belief.
2. Mr Kingsley remains in the Church, yet does not believe the articles he has signed.
3. Mr M'Naught remains in the Church, yet does not believe either the articles he has signed, or the Bible, which he professes to call God's Word.
4. Mr Denison remains in the Church, yet does not believe the articles.

So I might go on with other examples. Let these suffice. What can worldly men think of these things? Will they not say that subscription to articles of faith is little better than the beginning of a career of perjury?—Yours, &c.,

Honestas.

[We continue the extracts from a friend's letters, which we began in a former Number.]

How often do we hear people say, I forgive my enemy truly; I am quite ready to do anything for him. Yes, but are you as ready to let him do anything for *you?* The proof of pardoning those who have evil entreated us, is our being willing to become their debtors, not in laying them under fresh obligations to us; our friendship is not shewn so much by what we *give*, as by what we *ask*. There is a way of giving which degrades the receiver; so there is a way of forgiving that crushes the spirit. Truly our poet says, "Man's heart is a holy thing."

We may add, the heart of a sinner conscious of guilt, is a thrice-holy thing. Beware, ye pastors, how ye treat it! Break not its tender chords with the sledge-hammer of your gifts; but draw out its hidden music with that which will harmonise with its own sadness. There is a mode of conferring benefits so delicate, so princely, as to make the receiver bless his necessity, but for which such grace would remain unknown. How beautifully was this shewn out in our blessed Lord's conduct to his disciples after the resurrection! Their King had risen indeed! Here was glad tidings of great joy, truly! But a sudden pang would naturally enter all their hearts. "How will he receive us now?" One denied him, while all forsook him, and fled. Will he now choose for himself another set of disciples who will be more faithful to him? Such was their attitude when Jesus first met them. Had he come as a king dispensing honours—had he even come as a master dispensing gifts, would there not have been the chill on their hearts arising from the overwhelming feeling of their base ingratitude, shewn in all the greater blackness by the light of such beneficence?—a feeling allied to that which caused Peter once to exclaim, "Depart from me, for I am a sinful man?" No, Jesus who made the human heart,

> "With all its tenderness, its hopes and fears,"

knew what was in man, (Psa. ciii. 14) and he appeared among them as a homeless one, casting himself on their hospitality—"Children, have ye here any meat?"—14*th October*, 1855.

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How beautifully does the entrance of God's Word give light here, in exhibiting the right relationship between Giver and receiver! Here is no excuse afforded for cringing beggary. Jesus knew that it is more blessed to give than to receive; and he reserves the lower blessing for himself. Let no one henceforth be ashamed of honourable poverty. Jesus in this act stamped his seal of dignity on it. How terrible a calamity when the rain is withholden from us; more terrible still when the precious fruits of the earth do fail; but more calamitous than all, were the poor to cease out of the land: there would then be left in the hearts of the rich an instinct without its exponent; a craving to bless, unmet and uncherished; a capacity for affection, pining imprisoned for want of its outward correlative. Let the rulers of a land beware, how they by poor-laws, or other enactments (needful though these be in their right place), do bring in the strong arm of power between giver and receiver; freezing up the holy currents, or rudely dissevering the delicate veins and arteries of the social state at a blow. As well might we expect grand military commanders to arise in a land which has ceased to produce valiant men, as look for wise "poor-laws" where the sluices of compassion have been dried up, and the spirit of mercy quenched in its women and children by square, rule, and measure, which makes the periodical visits of the aged and infirm a crime to be passed over to the police.

"Wheresoe'er my steps may lead me,
Meekly at the door I'll stay;
Pious hands will come to feed me,
And I'll wander on my way.

Each will feel a touch of gladness,
When my aged form appears;
Each will shed a tear of sadness,
Though I reck not of his tears."—*Goëthe.*

But we must view this touching incident as instructive in a far wider sense. "The Word of God is exceeding broad," and we cannot but feel how significant a bearing it has on the position which Christ meant his Church to occupy in the world. "A stranger in the land," having here no abiding city; desiring her support, not from charters of kings and princes, not from rich endowments from a world that crucified her king,* but in faith asking and receiving day by day her daily bread. Asking her bread? Yes, and asking it of man as well as of God—asking it of a people made willing to give it her in a day of his power—asking it as a mother should claim it from her children, in the spirit with which Jesus asked, knowing that in thus ministering they were drawing down on themselves the grandest gifts of Him whose is the earth and the fullness thereof.—21*st October* 1855.

Poetry.

FAR BETTER.

O safe at home, where the dark tempter roams not,
How I have envied thy far happier lot!
Already resting where the evil comes not—
The tear, the toil, the woe, the sin forgot!

* "Api Costantia, di quanto mal fu matre,
Non la tua conversion, ma quella dote
Che date prese il primo ricco patre!"—*Dante*, *Inferno*, xix. 116.

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O safe in port, where the rough billow breaks not;
  Where the wild sea-moan saddens thee no more;
Where the remorseless stroke of tempest shakes not—
  When, when shall I too gain that tranquil shore?

O bright amid the brightness all eternal,
  When shall I breathe with thee the purer air?
Air of a land where clime is ever vernal—
  A land without a serpent or a snare!

Away, above these scenes of guilt and folly,
  Beyond this desert's heat and dreariness,
Safe in the city of the ever-holy,
  Let me make haste to join thy earlier bliss.

Another battle fought—and, oh! not lost—
  Tells of the ending of this fight and thrall;
Another ridge of Time's lone moorland cross'd,
  Gives nearer prospect of the jasper wall.

Just gone within the veil, where I shall follow—
  Not far before me, hardly out of sight—
I down beneath thee in this cloudy hollow,
  And thou above me on yonder sunny height.

Gone to begin a new and happier story,
  Thy bitterer tale of earth now told and done;
These outer shadows for that inner glory
  Exchanged for ever. O thrice blessed one!

O freed from fetters of this lonesome prison,
  How I shall greet thee on that day of days,
When He who died—yea, rather, who is risen—
  Shall these frail frames from dust and darkness raise!

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY
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APRIL 1857.

Art. I.—OLD TESTAMENT SAINTS.

In a recent article we directed attention to the danger of a doctrine, for some years extensively promulgated, which excludes Abraham and all the Old Testament saints from the Church in glory.*

This strange and novel doctrine is so disastrous in its consequences, and so necessarily affects that which the Scripture reveals respecting the redemption that is in Christ, that we return to the subject and add a few words to the protest already given.

Surely there can be no more important question than this—what is it that gives title of entrance into the Church and all the Church's blessings? Is it not simply and only the redemption that is in the BLOOD of Jesus? "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it unto Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." Again we read, "*All things* are yours, for ye are Christ's, and Christ is God's." Am I then to believe that Abraham has been loved by Christ, and purchased by His blood, and yet that He will never be presented before God in the same manner as others similarly washed and similarly redeemed are to be presented? The Scripture tells me

* Thus in a Tract now before us, we find the words, "Those risen and glorified saints who do not form part of the Church."—*Plain Papers on Prophetic Subjects.* [This is precisely the Popish theory, which gives the title of *Saint* only to those who have lived since Christ came. It is canonical to speak of St Paul or St Jerome, but not so to speak of St Abraham or St Isaiah.—Editor.]

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that if Abraham be Christ's, then hath he "*all things*." But this system, admitting that Abraham is Christ's, yet teaches, that so far from having "all things," he is to be deprived of the great result of redemption altogether: for to be excluded from the Church, and the Church's peculiar blessing in heaven, is to be excluded from the great result of redemption, as revealed in Scripture.

And what is the ground of this supposed exclusion? Abraham and the Old Testament saints, say they, are to be excluded, because they did not receive, whilst on earth, the Holy Spirit, *in the same manner* as we have received it who have lived since Pentecost. Such is the doctrine of the appended passage.* Thus it is taught that our title to belong to the Church of God in glory does not depend on that which we are in Christ, but on that which we are in the Spirit. Our title to say that we are fellow-citizens of the saints and of the household of God, rests, according to this system, not on Christ the Saviour, but on the Spirit as given at Pentecost. Experiences wrought in us through the Spirit, not faith in Jesus, becomes the link that unites us to the hope of appointed glory. If this be so, we need to alter those blessed words which say, "The Church of God which He hath *purchased by His own blood*:" we should be obliged to say, the Church of God, which He hath made His Church, because of that which it learns and knows through the Spirit. We could no longer say that Christ was "the Rock" on which the Church was built. We must seek some other foundation. We should have to preach another Gospel, which is not another.

It is, no doubt, true that Abraham and the Old Testament saints had not the same fulness of light nor the same dispensational privileges as were possessed by Peter, and Paul, and

* After mentioning Abraham, Moses, David, and others, the passage goes on to state: "But all these are presented to us in God's Word, as individual servants of His—not as members of a body. They were men of faith. Their devotion and obedience shine brightly on the pages of the inspired record. But there is not such a thought suggested by all that is said of them, as that they were members of the body, the Church. They were quickened by the Spirit, beyond all doubt. By virtue of the foreseen sacrifice of Christ, they were forgiven and saved. They will all have part in the first resurrection, and partake of heavenly glory. There can be no question as to any of these things. But no one of these things, no, nor all of them together, constitute the Church. The Church shares these things, life, justification, resurrection, and heavenly glory, with the saints of Old Testament times; but what constitutes the Church is something distinct from, and beyond all these things. *It is the actual living unity with Christ and with each other of those who, since Christ's resurrection, are formed into this unity by the Holy Ghost come down from heaven.* Was there anything like this in Old Testament times?"—*Plain Papers*, p. 83.

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John. Neither the Old Testament saints, nor even John the Baptist, who came between the Old Testament and the New, were dispensationally in the kingdom of heaven as an economy on the earth. The personal ministry of the Lord Jesus (He being the first who declared the great salvation, see Heb. ii.) introduced "the kingdom of heaven" as an economy in the earth. Every disciple, therefore, of Jesus, as belonging to that kingdom, and able to bear testimony to its grace, was *dispensationally* greater and more privileged than John. But they whose service on earth terminated before the kingdom of heaven was dispensationally introduced on earth, are not therefore excluded from it as by and by manifested in the heavens. Heaven is not made a transcript of the dispensational differences of earth: and therefore we read that Abraham, and "Isaac, and Jacob, who, like John the Baptist, were not in the kingdom of heaven" as an economy on the earth, will be in it when manifested in glory. 'I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.'"

And now let us consider some of the privileges that are ascribed to Abraham and the Old Testament saints in the New Testament. In the fourth of Romans we are taught that Abraham was justified by faith, and that righteousness was imputed to him without works.

In the fifth of the Romans, the privileges of the justified are recorded, one of which is, "expectation of the glory of God." Another is "the reigning in life through one, Jesus Christ," and that as the result of being "constituted righteous" by His obedience, and of being IN Him as the second man, the last Adam. These things are said to be true of the justified, of whom Abraham is one.

In the eighth of the Romans we find these words:—"We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified: and whom he justified, them he also glorified." Now, seeing that Abraham was thus called and justified, shall he not stand among the many brethren who shall be conformed to the image of Christ in glory?

In 1 Cor. xv. 20, we read: "But now is Christ risen from the dead, and become the FIRST-FRUITS of them that have fallen asleep (*των κεκοιμημενων*—it is the perfect tense, and

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therefore emphatically includes Abraham, and all the Old Testament saints.) If, therefore, Christ in resurrection be *their* "first-fruits" and *our* "first-fruits," is not this a pledge that we shall all rise in the likeness of the same glory? Again, in this chapter it is said of all believers, in every dispensation, that as they have all died in Adam, so they shall all be quickened IN Christ. The word "IN," and the reference to the first Adam, shew that all believers are regarded as being united to Christ, the last Adam, as a new federal head. It is a text that proves that there is no redemption apart from union with the person of the Redeemer. Abraham has borne the image of the earthly Adam, and as being "IN" Christ he shall also bear the image of the heavenly.

In the Galatians, where we who live in this Pentecostal dispensation are taught respecting our own final blessings, how are they described? Are they described as something apart from and higher than those granted to Abraham? No. "They that are of faith are blessed WITH faithful Abraham."* "*With*" is not a word that teaches *severance*. In the same Epistle the Old Testament saints are expressly said to have been "sons" of God, even though placed for a season in a condition of pupilage under the Law. And what is the necessary consequence of being "sons?" "If sons, then heirs, heirs of God, and joint-heirs with Christ." In the same Epistle we are taught that all the members of the family of faith, whether Jew or whether Gentile, are the children of Jerusalem that is above. "Jerusalem which is above is free, which is the mother of us all."

In the Colossians we are taught the antitypical meaning of

* The statements in the Epistle to the Galatians seem to us even stronger than they appear in the above paragraph. Ch. iii. 7—"They which are of faith, they are the children of Abraham." "IN THEE shall all nations of the earth be blessed" (iii. 8); "blessed with faithful Abraham" (iii. 9); "to ABRAHAM and his seed were the promises made" (iii. 16); "that THE BLESSING OF ABRAHAM might come on the Gentiles through Jesus Christ" (iii. 14); "if ye be Christ's, then are ye ABRAHAM'S SEED, and heirs according to the promise" (iv. 29). From these statements it is plain that the question discussed by the Apostle was—"Are believers in Christ really to *get up to* Abraham's privileges and standing?" He takes for granted that the heirship was his, the kingdom his, the sonship his, the glory his—made over to him by the original promise; and his object is to shew us that *we* are to enter on *Abraham's* privileges. "The blessing of Abraham" he assumes to comprehend everything that God has promised to us in Christ, and he shews us that we are actually to get all that! He speaks of Abraham as so lofty and so glorious, that the highest place to be desired by us is simply to be *one of his seed*. This is the Church's privilege in consequence of her connexion with Christ: "If ye be CHRIST'S, then are ye ABRAHAM'S SEED!"—(EDITOR of Q. J. P.)

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circumcision. Circumcision, as the Lord Jesus Himself teaches us, was not of Moses, but "of the fathers." It was the sign of the covenant of *promise* made with Abraham. It signified that all the heirs of promise must be antitypically circumcised; that is, separated from all that characterised them in the flesh as children of the first Adam, and brought into that condition of glorious and unearthly being which is known in "the last Adam." This was effected for the whole family of faith by union being granted them with Christ in his death and resurrection. Thus they are circumcised with the circumcision made without hands by the circumcision of Christ; that is, by circumcision effected for them by God through and in Christ. Circumcision, therefore, granted as God's pledge to Abraham, involves in its antitypical accomplishment union with Christ in His death and resurrection, and all the results of such union with Him as the Head of His body the Church, even as those results are detailed in the Epistle to the Colosians.

In the Hebrews we are taught that the "many sons" whom God is bringing into glory are regarded as the brethren of Christ, sanctified in Him and made "one" with Him (Heb. ii. 2); and these blessings are expressly extended to the Old Testament saints in the 15th verse. In Hebrews vii. it is said of Abraham, not merely that he was the possessor of promise or promises, but that he had THE PROMISES. Can any expression be more unlimited than that? We are further taught in the eleventh chapter that he looked for a city that hath foundations—a heavenly city; and that heavenly city is elsewhere termed "the Bride, the Lamb's Wife."

Other texts might be added, but those referred to more than suffice. And now will any one affirm that Abraham can have this standing in the grace of Christ—that he can be justified by faith—have the imputed righteousness of Christ—be a son of God and a joint-heir with Christ—shall we say that all this, and much more, is true of Abraham, and yet that he is not on that Rock on which the Church is built? Surely no one will affirm that he could be like Peter on the Rock, and yet not of the Church? The being on the Rock, and the belonging to the Church in glory, are convertible terms. Shall we say that although it is true that Abraham is Christ's, and although the Scripture teaches that he who is Christ's hath "ALL THINGS" (1 Cor. iii. 22), yet that Abraham hath not "*all things*?" Are we to say that the father of the family of faith is excluded from the highest blessings of that family? Are we to say that it is untrue that there is "one Father, of

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whom the whole family, whether resting in the heavens, or yet militant in earth, is alike named?" Are we to say that Abraham hath "THE promises," and yet that the chiefest results of those promises he hath *not?* Are we to say that Abraham belongs to that heavenly city whose maker and builder is God, and that that city is termed "the Bride," and yet that he hath not the blessings which pertain to the city so named? Shall we say that Abraham, or any one else, can be washed in the blood of the Lamb, and yet not come under the full force of such a text as that already quoted from the Ephesians—"Christ loved the Church, and gave Himself for it, ... that He might present it to Himself a glorious church," &c.? Was not Abraham under the effectual operation of everything here mentioned as making the Church what it is?

Some, I believe, have been deluded by the thought that in excluding Abraham and the Old Testament saints from the blessings that pertain to "the Bride," it is not intended to exclude them from "the Church," but only from a part of the Church's privileges—from a certain aspect, as it were, of the Church's glory. But this is not the doctrine of the system to which I refer. The passage which I have quoted is plain and unambiguous. It speaks of "risen and glorified saints *who do not form part of the Church.*"

Some advocates of this system measure the duration of the Church from Pentecost to the *secret* (as they unscripturally teach) rapture of the saints; whilst others date the commencement of the Church, not from Pentecost, but from St Paul. To the body of believers that come between these periods they accord the name of "the Church;" but all others are excluded, and are supposed to inherit a different and subordinate character of glory. Nor would it be possible to maintain that that holy and heavenly city, "new Jerusalem," which is so expressly termed "the Bride, the Lamb's wife," represents merely a variation of official position or reward such as might exist amongst individuals who had the same collective and corporate privileges. The heavenly city is a symbol of corporate condition. It represents the glory of the Church as a whole. Not to belong to it is spoken of as equivalent to perdition. "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." On the other hand, all whose garments are washed—all who are redeemed—are regarded as having a title to entrance into that city. "Blessed are they

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that wash their garments,* that they may have right to the tree of life, and may enter in through the gates into the city." And as regards Abraham and the Old Testament saints, they are *by name* recognised in the eleventh of Hebrews as inheritors of the glory of this heavenly city. "But now they desire a better country, that is a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Of Abraham it is specifically said, "he looked for a city that hath foundations, whose maker and builder is God." Can they who thus inherit the city of God be excluded from the privileges implied by its name—"the Bride, the Lamb's wife"?

I have already observed that that name does not imply mere official difference, such as might exist between two equally loved children of a king, one of whom might be placed over two cities, another over ten. It denotes the common united portion of the redeemed, in which they together share the fulness of the love of Christ their Saviour. Is it possible that any of the redeemed should be deprived of the perfectness of Christ's love? Is it not true of them all, that He loves them as Himself? If any were excluded from this fulness of love, and from that near access to the Lord which it implies, would they not esteem themselves to be deprived of the chiefest of all the blessings which redemption has bestowed? Abraham, and all the redeemed, will rise with perfect powers of being, for they will rise in the likeness of their risen Lord. They will see Him as He is—they will know even as they are known. No personal dissimilarity can exist among those who are all equally like unto Christ. Their powers of understanding—their affections and their sensibilities, will be alike perfect. What, then, if some of those thus qualified for full communion with their Lord, should be debarred from the same near access to His love that is granted to others? What if, having the same powers of holy love, they should not be allowed to manifest their love to Him as others will be? Is anything like this conceivable in heaven? Is it conceivable that Abraham, and Moses, and David, and Daniel, should be shut out into such a distance? Can such a thought exist for one moment in the presence of the light of those words—"The glory which thou hast given me, I have given them, that they may be ONE as we are."

There will, indeed, be difference of reward among the members of the one redeemed family, as is taught in the words,

* Such is the true reading in this passage: μακαριοι οἱ πλυνοντες τας στολας αὐτων. See Tregelles' corrected Greek text.

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"Be thou over ten cities: be thou over five cities." But such differences interfere not with their common corporate blessings as the one family of God; and they are dependent, not on dispensational differences—not upon the fact that one has lived in a dispensation of great light, and another in a dispensation of less light. Differences of reward depend on differences in *faithfulness*. Every one shall receive his own reward according to his own labour. If Abraham, in his dispensation of lesser light, be more faithful than another who has lived in a dispensation of greater light, he will receive a higher reward. The saints of old who were dispensationally under the law, although sons, yet differed nothing from servants. They received the Spirit as the Spirit of servantship (πνευμα δουλειας). Now in this better dispensation we receive it as the Spirit of sonship. Yet is it not written, "that a wise servant shall bear rule over a son that causeth shame"?

The text most relied on to prove that the Old Testament saints are to be excluded from our peculiar blessings is one which is intended to teach the very reverse. In the last verse of the eleventh of Hebrews the Apostle states, that although the Old Testament saints had suffered so long and so faithfully, yet that God, out of His love and care for us, the younger members of the same family of faith, would not allow them, our elder brethren, to enter upon their promised glory "apart from (χωρις) us." He has appointed that they should wait for us. Their spirits are with Jesus in the paradise of God, but their bodies are yet in the graves. God has appointed that they should not be perfected in resurrection apart from us.

This is the obvious meaning of the words as they at present are translated in our version. But if the central clause be placed, as it should be, in a parenthesis, and if the ellipsis be supplied, then all appearance of ambiguity is removed:—"These all, having obtained a good report through faith, received not the promise (God having made a better provision for us than that, viz., that they should at present receive the promise), in order that they, apart from us, should not be perfected." The substantive instruction of the passage is contained in the first and last clauses:—"They received not the promise, in order that they might not be perfected apart from us" (χωρις ἡμων). The central parenthetic clause does not teach that God had provided something better for us than for them (that would contradict the word χωρις, apart from), but it teaches that He had provided for us a better thing than to allow that they should be perfected apart from us. The word

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χωρις (*apart from*) could not on the other supposition have been used; for if we had the calling and glory of the Church, and they not, then, indeed, they and we should be perfected "apart" one from the other: the very thing which this verse declares to be impossible.

Is it not an axiomatic truth of our holy faith, that redemption involves union with the person of our risen Lord, and that such union involves all perfectness of unity—"oneness" in His heavenly likeness. The differences of earth, dispensational or individual, do not continue in heaven. That mighty power of oneness which is in Christ, when directed, as in due season it will be, towards all the redeemed, will absorb them into its own heavenly perfectness." "The glory which thou hast given me I have given them, that they may be ONE as we are." May I not add, "what God hath joined, let no man put asunder"? When, at the close of the millennium, the new heavens and earth have been created, the holy city descends into her final resting-place in the new earth, she is still described as a bride adorned for her husband. What member of the redeemed family will be absent from her then? Let us take heed that we do not make the gift of the Spirit our hope of glory, and not the blood of Jesus.

ART. II.—AUBERLEN ON PROPHECY.

THE work whose title we note below, and which we mean to make the subject of this article, is one of the most valuable that Germany has of late produced on the interpretation of the prophetic Word.* The Church is indebted to Mr Saphir for his translation of so excellent a work, and not less so to the publishers for giving it to us at a time when efforts of all kinds are made on the one hand to deny the full inspiration of the Word, and on the other so to spiritualise the prophetic Scriptures as to render them little better than a myth or a fable.

We conjoin these two classes, because we believe that they are working but too successfully the same work of evil—the latter more subtlely but not less surely than the former. The

* "The Prophecies of Daniel and the Revelations of St John, viewed in their Mutual Relation. With an Exposition of the Principal Passages. By Carl August Auberlen, Dr. Phil., Licentiate and Professor Extraordinarius of Theology in Basil. With an Appendix, by M. Fr. Roos. Translated by the Rev. Adolph Saphir. Edinburgh: T. & T. Clark."

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development of the anti-inspiration theory has been of comparatively slow growth. It has perhaps come forth abruptly and boldly at the last—more so than many looked for—yet it was secretly preparing and gradually gathering strength unnoticed. And it has been mightily helped forward by the loose and figurative way in which the Word of God was interpreted. Indeed, the canons of interpretation laid down by some are of such a kind that we are shut up to the alternative of denying plenary inspiration or doing great violence to a book which we profess to acknowledge as plenarily inspired. Take, for instance, the theories of Mr Desprez and other anti-millenarians. They insist on what is called the *figurative* interpretation of prophecy. They lay down their principles, and apply them to the whole of the prophetic Scriptures, not merely to those parts which relate to the millennium and the restoration, but to those which relate to the judgment-day. They think that, in fairness and consistency, the rule which regulates the exposition of scriptural statements as to the kingdom of Christ should apply to those which speak of his judgment and advent. *All* these they maintain to be figurative;—not only the millennium figurative, but the coming and the judgment as well. In other words, their theory has demonstrated not only that millenarians are wrong, but that all who believe in a second coming of Christ and a judgment-day are equally so. Previous anti-millenarians had maintained that the judgment and advent predicted in the 24th of Matthew were to be interpreted of the destruction of Jerusalem; more recent interpreters have gone a step further, and asserted that so completely were the predictions regarding the judgment and advent *exhausted* in that destruction, that we are to look for no future advent nor judgment at all. Such examples shew clearly the different stages of figurative interpretation. The beginning of the system is the denial of millenarian literalities; its expansion and end are the denial of the judgment of the great day. The object for which the figurative scheme was devised was merely to get quit of millenarians; and we believe that its first maintainers honestly desired nothing more. But it has not been allowed to remain incomplete, and others have arisen who think they have as good a right to use it for the extinguishing of *all* literalities as their predecessors had to employ it for the subversion of *some*.

Thus, with Maurice and Kingsley, many of the spiritualists have landed themselves in the denial of any future advent or judgment whatsoever.

But how is this extent of allegorising to be maintained in

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connexion with a belief in the plenary inspiration of Scripture? Not easily. The two things are hard to reconcile,—nearly as hard as to reconcile the inspiration of the gospels with the Straussian theory of historical myths. Accordingly some have got a stage further, and the verbal inspiration of Scripture has been assailed. The *thoughts* of the Bible may be divine, but not its *words!* We may deal with the latter as may suit our own systems or creeds. Then another step yet further has been reached by some. Scripture is not divine at all;—inspired only in the sense in which Plato or Shakspeare were so!

Such is the sad and fearful consummation of what appeared a very harmless beginning. Would that our brethren who have embraced the figurative system would look a little way before them! They might learn from history, both ancient and modern, what has always been the end of their scheme. It began with Origen and his fellows, and they never rested till they had impugned the doctrines of the Holy Spirit's personality, future punishment, and a judgment to come. The *Origenistic* theory of exposition may be very serviceable for demolishing millenarianism (and we admit that it does so); but it will be found available by some for a great deal more than this.

But let these general remarks suffice as to the nature and tendencies of the figurative or allegorical school of interpretation. We must take up Auberlen himself. He takes the prophetical word literally, or, as he would probably call it, *grammatically*. He interprets Daniel as he would interpret Deuteronomy. He would apply the same rules of grammar, the same system of hermeneutics to both. He would find figures in both, more perhaps in Daniel than in Deuteronomy; but still he would find figures in both. And he would deal with the figures of both precisely in the same way. He would not say of the historical book, it must be all literal, and therefore everything that looks like figure must be made void. Nor would he say of the prophetical, it must be all figurative, and therefore everything that appears literal must be subjected to a process which shall turn it into a veritable figure. He would apply the usual grammatical and common-sense rules to each chapter and verse separately, to ascertain what may be literal and what may be figurative. Thus he would give the whole Bible "fair play."

Much is said about the symbolic language of Daniel. He does use symbols; but these are symbols, not of *ideas* or abstractions, but of personalities,—of literal objects and palpable events, so that symbols become only a more vivid and emphatic

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form of describing literal things. In this way Daniel becomes one of the most literal of all the books of Scripture, and every reader of this able volume will feel that such is the case.

We have some difficulty in deciding on the best method of bringing the contents of it before our readers. We have already given extracts which will shew what the merits of the book really are, and induce many to study it for themselves. But we thought of going over it more fully and minutely, chapter by chapter, in order to give our readers a synoptical view of the whole, with specimens here and there of the most successful parts, either in exposition or argument. But this is impossible. The work does not admit of condensation. We must therefore make a selection; and accordingly we take first his view of the seventy weeks. After discussing the subject of the commencement of that period, and setting aside one or two questionable theories, he thus states his own view of the *terminus a quo.* He sets out with shewing that the times of Ezra and Nehemiah are really inseparable, and that therefore the first edict (Ezra's) covers both:—

"We have arrived at the conclusion that the time of Ezra and Nehemiah formed one continuous period of blessing for Israel, and it would be, therefore, contrary to our natural expectations, if it were not the fundamental beginning of this period which is meant, but a second terminus from which nothing essentially new is dated, but only a further development of the work begun by Ezra. This secondary importance of the edict relating to Nehemiah is indicated in the holy narrative itself by the simple circumstance, that it does not mention the edict at all (Neh. ii. 7, 8), while the royal letters to Ezra are communicated at once (Ezra vii.) Again, if we regard the world-power from which the execution of the divine commandment takes its earthly and historical beginning, it is the same king Artaxerxes who sends away Ezra and Nehemiah. His heart, therefore, was favourably inclined to Israel in the seventh year of his reign; the angel, and, consequently, the good divine influences, had even then gained the ascendancy over him. The consciousness of this is distinctly expressed by Ezra himself, who, after recording the royal edict, continues, 'Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem; and hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes.'—(Ezra vii. 27, 28.) We see here plainly a consciousness that the world-power was influenced by God in favour of Israel. Ezra and Nehemiah likewise act in the consciousness that as those who are executing a divine decree, they stand under the peculiar guidance and protection of God, and hence those beautiful words which recur so often in their diaries: 'according to the good hand of the Lord my God upon me.'—(Ezra vii. 6, 9, 28; viii. 18, 22; Neh. ii. 8, 18.)

"But all these arguments would lose their cogency, if the words of the angel (Dan. ix. 24, 25), compelled us to take the express permission to rebuild the city given to Nehemiah, as the starting point for our calculation. This, however, is not the case. Neither the words themselves necessitate us to think merely of the external building of the city, nor was Nehemiah the first to receive this permission. The commission of Ezra, to begin with

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the second point, is so extensive as essentially to include the rebuilding of the city. He himself says so clearly and distinctly when he says, in his prayer of repentance (Ezra ix. 9), 'Our God hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof (of our God), and to give us a wall in Judah and in Jerusalem' (גדר, an encircling wall, not merely the building, but also the fortification of the city). Thus Ezra expressly includes in his commission what was afterwards executed by Nehemiah, according to a new permission of the king. The entire narrative of the grant of this later permission (Neh. ii. 1, &c.), is of such a kind that we see it was no longer so novel and important a concession as it had been in Ezra's time; it is not now so much the thing, but chiefly the person that is considered. Nehemiah is the king's cup-bearer, and requires, therefore, to be discharged from his office, a favour which the king and queen graciously bestow on him. There is no mention made here, as there was in the case of Ezra, of a turning of 'the king, and his counsellors and all the king's mighty princes;' it is not an official act of royalty, but a personal favour of Artaxerxes. So secondary is the importance of the mission of Nehemiah compared to that of Ezra."

He then draws the following conclusion :—

"After these remarks we cannot but think it too outward a view of the words of the angel regarding the restoration and rebuilding of Jerusalem, as a misunderstanding both of their essential contents and of the essential character of the history after the captivity, when Hengstenberg and others commence their calculations of the seventy weeks with the return of Nehemiah; and we may now state as the result gained by our investigation, and confirmed by all collateral considerations, that *the return of Ezra to Jerusalem*, 457 B.C., *is to be viewed as the* terminus a quo *of the seventy weeks*. In this event the renewed and increased favour of the Persian world-power towards Israel is represented, and with it begins the new prosperity of Jerusalem. The external rebuilding of the city stands in the same relation to the commencement of the seventy prophetic weeks of Daniel, as the external destruction of the city bears to the commencement of the seventy years of Jeremiah. These begin as early as the year 606 B.C., and therefore eighteen years before the destruction of Jerusalem, for at that date the kingdom of Judah came under the Babylonian sway, and ceased to exist as an independent Theocracy. In like manner the seventy weeks begin thirteen years before the rebuilding of the town, because then the re-establishment of the Theocracy began. Only by our view, therefore, can a perfect parallelism be obtained between the type and the antitype."

As to the termination of the period he thus writes :—

"We can observe a repetition of those phenomena at the end of the seventy weeks. They extend until the year 33 A.D. From this date Israel was at an end, though the destruction of Jerusalem by the Romans did not take place till the year 70 A.D. Thus, we see here a universal law of the divine government of the world, and of the kingdom of God, a law whose operation we may observe even in Paradise. Adam and Eve became subject to death on the very day they sinned; yet it was centuries after that they actually died.—(Gen. ii. 17, v. 5.) It is said by Hosea (Hos. xiii. 1, 2) speaking of the kingdoms of the ten tribes, 'When Ephraim offended in Baal, he died; but now they sin more and more, and have made them molten images,' &c. In like manner, we have seen that the kingdom of the Persians is (Dan. xi. 2) viewed as dead from the time of Xerxes, in whose reign it was conquered by Greece, and that from this date it is no more considered, though it continued to vege-

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tate long after. And similarly Isaiah, in the second part of his prophecy, lives, as it were, altogether in the captivity, though he preceded it by more than a hundred years; for the abominations of Israel were themselves the desolation, sin is itself death.—(Matt. viii. 22.) This is that divine glance which penetrates from without with the very essence and reality of things, which sees into the heart, and of which it is said, 'It seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.'—(1 Sam. xvi. 7.)

"If, in order to gain certainty both of the fulfilment of the prophecy and of the correctness of our interpretation, we look from this point of view to the end of the seventy weeks, we shall find the most accurate coincidence in the calculation. The 490 years extend to the year 33 A.D., a final date which we shall afterwards consider. The fixed chronological point from which to calculate, we find in the death of the Messiah, which, as we have already shewn, falls in the middle of the last week,—that is, three and a half years before the end of the whole period, consequently the year 30 A.D. But it is in this very year that, according to the soundest chronological investigations, and the most generally adopted reckoning, in which Bengel and Wieseler, for example, coincide, that the Lord Jesus was crucified (comp. Wieseler's Chronologische Synopse, p. 485). Calvin is therefore right when he remarks: 'How clear and sure a testimony we have in Daniel's prophecy, when he counts the years till the advent of Christ, so that we may, with boldness, oppose Satan and all the scorn of the ungodly, if it be but true that the book of Daniel was in men's hands before Christ came! Those who do set themselves against the truth of God must at last yield to the conviction that Christ is the true Redeemer, whom God hath promised before the foundation of the world, seeing that He hath not revealed Him without such trustworthy evidence, as no mathematician can bring forward the like.' We are reminded here of the saying of Newton, quoted in the introduction. Modern times have scarcely produced men of more acute mind than the Reformer of Geneva and the Mathematician of Cambridge, and we see how they regarded this ninth chapter."

He then comes to speak more fully of the subdivisions of the last week. This is the most difficult part of the prophecy, and without saying that Auberlen has set the matter beyond question, we think he has said much in the following paragraphs tending to elucidate this perplexed matter.

Analysing the period generally, he thus writes—

"The analysis of the seventy weeks is based on the principle of the number seven. They end with seven years; they begin with seven times seven. The number seven, it is well known, has a mystical and symbolical significance throughout Scripture, and especially throughout prophecy, which, however, in no way lessens its chronological value. It is the sum of the number of God, three; and the number of the world, four; and is thus the number of the divine in its relation to the world, of the inward perfection of God, as manifested and viewed in His manifold works and judgments. Where this number prevails, there God is revealed, and *vice versa*. The inward objective foundation of this law lies in the seven spirits of God, who are the mediators of all his revelations in the world.—(Rev. i. 4, iii. 1, iv. 5, v. 6.) The outward manifestation of the dignity of this number begins as early as the first book and first chapter of the Old Testament, where the work of creation is divided by it, whilst it prevails throughout the whole of the Apocalypse, the last book of the New Testament. Ten, again, is the number of what is human, worldly; it represents the fulness of the world's manifold activity and

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development. We may illustrate this by examples taken from our book, where the world-power issues in ten heads and ten horns (ii. 41, 42, vii. 7, 24). The number seventy is ten multiplied by seven; the human is here moulded and fixed by the divine. For this reason the seventy years of exile are a symbolical sign of the time during which the power of the world would, according to God's will, triumph over Israel, during which it would execute the divine judgments on God's people. And in the seven times seventy years, or seventy weeks, the world-number ten is likewise contained; the people of God is as yet under the power of the world; it is as yet, for the most part, a time of affliction and distress (צוק העתים, ver. 25); but the number of the divine is multiplied by itself, and so receives an essential increase of strength; God's people and kingdom in the world experience in this time a revival. And yet more than this. God reveals Himself still more immediately and fully in the seventy weeks; for, in the beginning, a period of seven times seven years is specially mentioned, in the end a period of seven. As we find the revelation of the New Testament plainly promised in the latter, so that of the Old Testament, then still in progress, is signified in the former."

Before advancing to the special interpretation of the last period of these weeks, he throws in the following admirable reflection. It suggests much to us; and, above all, this, that the minutest words of the divine record cannot be studied too closely or analysed too nicely. They can afford to be carefully measured and weighed. They invite the investigation of the student to all their parts, and proportions, and relations. How unaccountable the blunders of those who, assuming that a whole chapter, or series of chapters, is merely the expansion or reiteration of one figure, refuse the minute scrutiny, and content themselves with the discovery of one single idea in a prophecy which contains a thousand!

"What a marvellous and keenly penetrating glance do these words of the angel throw into the succeeding centuries! How wonderfully do they unveil the most decisive crisis of the development of the kingdom of God, even by the mere symbolism of numbers! The history of salvation is mysteriously governed by these holy numbers. They are, so to say, the skeleton, the scaffolding of the organic edifice. It belongs to our task, to the task of prophetic theology, to enter into their deep significance. The offence taken at the chronological intimations of our chapter, and of Daniel and the Apocalypse in general, will vanish when they are seen from this point of view. They are not merely outward indications of time, but indications of nature and essence, Not only nature, but history, is based in numbers. Scripture and antiquity put numbers as the fundamental forms of things, where we put ideas. Mathematics is also philosophy and metaphysics. Doubtless, we will be astonished, some future day, to discover how simple, after our complex and far-fetched systems, are the fundamental lines on which are based the relations and development of the world. The ancients, with simpler minds, saw deeper into the essences of things. But, in truth, we must believe in revelation, in the full, objective, superhuman sense of the word, before we can understand a prophecy like that under our consideration. Numbers occur most frequently in that form of revelation where the supernatural, the immediately divine, is in the foreground, viz., in the Apocalypse. The most supernatural revelation leads us the furthest into the natural, and furnishes us with the clearest hints concerning the mysteries of nature and history; for

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the God of revelations is no other than the God of creation, the preserver and ruler of the world."

The proper data for a solution of the questions connected with the termination of the seventy weeks are thus laid down—

"A clear light is thus thrown on the analysis of the last week into two parts. That last time of salvation for many in Israel, during which the old sacrifices and the Old Testament economy in general, is to cease, was brought about, as we know, through Jesus Christ and His apostles. By the division of the week into two halves, Daniel is reminded of the period of three and a half years already known to him (vii. 25.) He knows from this source, that this is the time in which the power that opposeth itself to God arrives at its culmination, during which 'the saints of the Most High are given into the hands of the enemy.' But this number does not, like ten, designate the power of the world in its fulness, but a power opposed indeed to the divine (which unfolds itself in the number seven), yet broken in itself, powerless, and whose highest triumph is at the same time its defeat. For, immediately after the three and a half times, judgment falls on the victorious powers of the world (vii. 25, 26.) This is the wonderful character of the last week, that, though God reveals Himself in the fulness of His covenant mercy, yet the world is in power. The Holy One of God is in the world, not in glory, but as one given into the hands of the world-power; He is there as *Maschiach,* but not yet as *Nagid.* As long as He is on earth, He is tormented by the sin and enmity of the world, and, in the end, He is delivered into the hands of sinners, who put Him to death. But while the world thinks it has triumphed, judgment has passed on it, its power is broken.—(John xii. 31.) The death of Jesus falls in the middle of the last week; His prophetic life, including the time of His precursor John, who ushered in the Messianic period, lasted about three years and a half. If, as is just, the work of the Baptist be taken into account, we shall not make the fulfilment of prophecy depend, as Hengstenberg makes it, on uncertain chronological data. That the Old Testament sacrifices and economy were abolished by the offering up of the New Testament sacrifice on the altar of the cross, was tangibly shewn by the rending asunder of the veil of the temple, for it stood in most intimate connexion with the sacrifices; as the door leading into the Holy of holies—the dwelling of Jehovah—the blood of the sacrifices of atonement was sprinkled against it, and on the great day of atonement had to be carried through it.—(Lev. iv. 6, 17, xvi. 2, 15.) We regard this event as a fulfilment of our prophecy, just as earlier we claimed in that sense the superscription over the cross. Sacrifices and oblations ceased in fact and essence from that day; though they were outwardly brought for a few decennia after the death of Christ. The heavenly eye which we see throughout that the angels possess, and which sees into the heart of things and men, regarded the service of the hardened, stiff-necked, and self-righteous people, as becoming more and more an idolatrous abomination. Here we find that law of a supernatural estimate, an estimate of events according to their essence, which we have met already, and shall presently meet again. That this law does not interfere with the accuracy of our earthly chronology has already been proved."

The historical events which constituted the terminating points of the period are then adduced:—

"We must seek the second half of the last week, and thus *the final point of the seventy weeks,* in the apostolic age, between three and four years after the death of Christ. This point appears at first sight still more vague and obscure than the *terminus a quo.* And here we observe again the neces-

sarily enigmatical character of prophecy, which we have already shewn the dignity of revelation demands, and without which prophecy would be degraded to the level of prediction and soothsaying. As we found the beginning of the seventy weeks connected with an important event which the Word of God itself points out to the careful investigator, so, in like manner, shall we find the end. A period of about from three to four years—we have no chronological data of great accuracy—must have elapsed after the death of Christ, during which the gospel was preached exclusively to Jews, and during which the congregation of Christians stood in favour with all the people (Acts ii. 47, v. 13, 14). But then persecution broke out on the side of Israel against the apostolic church; Stephen fell as the first martyr (Acts vii.) The respite given to the people after the three years' active ministry of Christ, was now at an end (Luke xiii. 6–9), and the Jews made the measure of their sins, which they had already filled by the murder of the Messiah, flowing and running over (Matt. xxiii. 32–38). The last and highest revelations of mercy were to be vouchsafed to Israel before judgment could overwhelm them; not merely the Son of God, but the Holy Spirit was to visit them (comp. Matt. xxi. 33–41, with xxiii. 34). But when the people rejected Him also, it was inwardly dead; from that day, as it was with our first parents from the day of the fall, it was already an accursed fig-tree, a branch cast away and waiting only for the fire of judgment, a carcase round which the eagles must of necessity soon gather (Mark xi. 12, &c.; John xv. 6; Matt. xxiv. 28). Thus the Acts of the Apostles, and it is worthy of all notice, turns away from the Jews after the chapter which records the death of Stephen (viii.), and describes how the gospel passed over gradually to the Gentiles. This remarkable book is thus, by its entire historic view, which Michael Baumgarten has so beautifully developed in its holy and deep symmetry, an eloquent witness for the fulfilment of our prophecy, and serves the same purpose in regard to the *terminus ad quem*, as Ezra and Nehemiah serve for the *terminus a quo*. The angel mentions also the execution of the decree of the divine judgment in Israel by the Roman world-power under Titus, but this does not strictly belong to the seventy weeks, and is also not narrated in the New Testament. The absence of this narrative in both places is to be explained by the same reason. Israel, after having rejected salvation, ceased to be the subject of sacred history, and became that of profane history alone.

"The ninth chapter—such is our result—reaches, with its prophecy of both salvation and judgment, till the close of the first Messianic period, till the rejection of Christ by Israel and the consequent rejection of Israel by Christ, 'till the temporary interruption of the history which began in Abraham, by that judgment on the people of the covenant which Titus was called to execute.' From this time the kingdom of God is taken from Israel and given to the Gentiles (Matt. xxi. 43), until the second coming of the Messiah, when the covenant people will be converted, and take its place at the head of humanity (Matt. xxiii. 39; Acts i. 6, 7, vii. 3, 19–21; Rom. xi. 25–31, 15). This second coming of the Messiah in glory, and the restoration of the kingdom of Israel connected with it, Daniel beheld in the seventh chapter. The intervening period between the two Messianic epochs, or between the destruction of Jerusalem and the conversion of all Israel, which forms for the people of the covenant a great parenthesis, filled up by the fourth monarchy, is veiled from Daniel in considerable obscurity, on account of his Old Testament and Israelitish standpoint. And it is this very parenthesis which we shall see filled up by the Apocalypse of St John."

We meant to have gone over the section on the millennium in a similar way, and given our readers the substance of the author's views. But we find that this would overstretch our limits; so, at

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present at least, we must content ourselves with one extract in which the author gives his general statement on the doctrine in question :—

"Daniel and St John both describe the millennial kingdom, but from different points of view. The prophet of the Old Testament, quite in harmony with the stand-point of the Old Covenant, describes chiefly the earthly; the New Testament Apocalypse, chiefly the spiritual aspect of the coming of the kingdom of God. And, as we have noticed before, that both apocalyptic books are consummations of the entire prophecy of their respective Testaments, so it is here. Dan. ii. 35, 44, vii. 13, 27, contain a short summary of all Old Testament; Rev. xx. 1-6, a summary of all New Testament prophecy, concerning the kingdom of glory upon earth. A great number of prophetic passages, and many beautiful and deep passages in gospels and epistles, serve to fill up these grand general outlines. Nor are there passages wanting in the New Testament, which form connecting links between the earthly and spiritual mode of viewing the kingdom.

"It will be useful to consider all these points carefully, since the doctrine of the millennial kingdom is sadly misrepresented and neglected. And very unjustly. For this doctrine does not rest, as is often thought, upon an isolated passage in the Apocalyse, but the whole prophecy of the Old Covenant cannot be rightly understood without it. And, with regard to the New Testament, the fundamental idea of the doctrine of Christ, in which is concentrated the sum and substance of Messianic prophecy, the idea of the kingdom of God indicates, by its very name, its close relation to the doctrine now under consideration. The general view on this subject is, that the Lord Jesus preached an exclusively internal, moral, spiritual kingdom of God, in opposition to the external and carnal Messianic expectations of the Jewish people. But as the Jews, at the time of our Saviour, had fallen into a materialistic extreme, so the current view of our days runs into the opposite spiritualistic extreme. It is true that it was necessary for our Lord to oppose the carnal expectations of the nation, and to insist, with double emphasis, on the spiritual internal conditions of partaking in the kingdom, namely, repentance and faith. But He by no means dissolves the kingdom into mere inwardness; but it is to Him, as Schmidt expresses it, the divine order of things, which is realised by Him, the Messiah, and which develops itself from within outwardly. Thus, the kingdom of God has different periods; it is come in Christ (Matt. xii. 28); it spreads in the world by internal, spiritual, hidden processes (Matt. xiii. 33); but as a kingdom, in the strict sense of the word, in royal glory, it shall only come with the Parousia of Christ (Luke xix. 11, 12, 15), even as we are, according to Christ's command, to pray even now, day after day, Thy kingdom come.—(Matt. vi. 10.) And hereby is not meant the eternal blessedness after final judgment, which, is, indeed, the last and perfect consummation of the kingdom (Matt. xxv. 34); but, anterior to that event, it shall come as an earthly, Jewish, although not carnal, kingdom of glory. Thus the prophets described it, and Jesus does in no way contradict them, but, on the contrary, presupposing their prophecies, his own prophecies start from them.—(Matt. xix. 28; Acts i. 6-8.) Jesus was, consequently, as all prophets and apostles were, a Chiliast.

"*Lechler*, whose sobriety of judgment is well known, makes the following remark on St Paul: 'A number of expressions in the Epistles of St Paul point to an earthly kingdom of glory, as is clear to every unprejudiced reader; and of all eschatological points, this is the one on which his epistles are most unanimous.' Two extremes must be carefully avoided. The details of the future kingdom must not be described, or painted more distinctly and circumstantially than ae statements of the divine word warrant; but, on the

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other hand, we are as little justified in spiritualising and etherealising the numerous sayings of the Lord, and His prophets and apostles, or in explaining them away by a tortuous interpretation. And the latter is the predominant mistake, even with orthodox commentators. Not only Rationalism, but even before the appearance of Rationalism, the Church had lost the understanding of the grand divine development of the kingdom. That very thing happened to us Gentile-Christians, against which the apostle Paul gave us such emphatic warning (Rom. xi. 17); we have forgotten that we are wild branches grafted into the noble olive tree of Israel; we have become fixed in the unbiblical idea, that Christianity is only for ourselves and for world-relations like the present; we do not think much about the people of the election and the future of Israel, and hence also little about Chiliasm; our eschatological ideas are confined to the blessedness in heaven, and it is only in a very external and unconnected way that we think of the final judgment as a consummation in the distant background. And yet only Roman Catholicism ought consistently to oppose such a view of the relationship subsisting between world and kingdom of God, as we have derived in the preceding pages from the statements of Scripture. For the Papacy is, in its inmost essence, a false anticipation of the millennial kingdom during the Church historical period—a confusion of Church and kingdom; the rights, Roos remarks (p. 121, 125), which Rome as a harlot usurped, shall then be exercised in holiness by the bride of the Lamb. The Reformation, which was sent to direct us again to rest on faith alone, ought to have cured us of similar strong errors current among Protestants now-a-days, according to which, instead of believing, people wish to see and to do works. The evangelical principle of faith cannot be thoroughly and perfectly comprehended, except by the biblical fundamental view of the divine kingdom and its development. And to enter into this view by a deep study of the prophetic word is the task of modern theology. The reason why the Lord offers this understanding to His Church at this present time, in ways so manifold and different, is because she requires it for the struggles that await her. *Otinger* already says—'Of the conversion of the Jews, theologians speak only exegetically, nay even problematically, and this is much more the case with reference to the millennial kingdom. Why? Because the measure of knowledge vouchsafed to former times could not contain these doctrines. But, in our days, a clearer knowledge is developing. And even now, we can see more clearly the connexion of the Articles of Faith and Eschatology.'"

We most earnestly commend this able and interesting volume to our readers. It will be found worthy of more than one perusal. And we thank the publisher for having given us, in this German work, such a thorough and effectual antidote to the anti-millenarian volumes which he has lately been issuing. In Auberlen we have the "unanswerable answer" to them all. What a weakness and poverty appear about them when set side by side with this rich, fresh, vigorous effusion of sanctified German genius.

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Art. III.—THE APOCALYPSE, DANIEL, AND ZECHARIAH.

Some commentators think that St John was banished to Patmos by Nero,—that the apocalyptic visions were vouchsafed to him in the reign of this emperor,—and, therefore, that the second verse of the eleventh chapter contains a prediction of the destruction of Jerusalem by the Romans under Titus, the son of Vespasian. We hope to have an early opportunity of advocating the Domitianic* date of the apostle's exile to Patmos, and we here take for granted that the verse in question alludes to events which were to occur long after the times of Vespasian.

If we pay attention to the language of the mighty angel (Rev. ix. 1–7), we shall probably be inclined to conclude that, with reference to the chronology of the vision, he appears not long before the *seventh* trumpet begins to sound:—"And the angel which I saw stand upon the sea and the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that are therein, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be delay (χρονος) no longer: but in the days of the voice of the *seventh* angel, when he shall begin to sound, the mystery † of God should be finished, as he hath declared to his servants the prophets."

It was not until after the apostle had witnessed the occurrence of the leading events under the sixth trumpet that the mighty angel appears in the vision, "and sets his right foot

* In the Correspondence of the last No. of this Journal will be found part of a defence of the Domitianic date of the Apocalypse; the concluding part will, with the Editor's permission, speedily appear.

† Hence the appearance of the mighty angel would seem to be for the very purpose of introducing and ushering in the speedily-approaching (in the chronology of the vision) voice of the seventh trumpet, and of the momentous events which are, after an apparently long delay, immediately to precede the full accomplishment of the mystery of God. And, in the very fitness of things, and according to the analogy of Scripture, we should rather, much rather, expect that the promise of no further delay should be graciously confirmed by an oath to the anxious, often disappointed, and longing church, than that the disheartening declaration that a long and wearisome period of many centuries was yet to pass before the sounding of the seventh trumpet should be ratified by an oath. We shall speak hereafter of "the man clothed in linen (Dan. xii. 7) who, with uplifted hands, sware that (it shall be) for a time, times, and a half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." There is doubtless an intimate chronological connexion between the accomplishing of the scattering of the holy people and "the finishing of the mystery of God."

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upon the sea, and his left foot upon the earth." And as we read here, when the seventh angel had sounded, "there were great voices in heaven, saying, The kingdom * of this world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged (*κριθῆναι*), and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldest destroy them which destroy the earth" (xi. 15–18),—we recall to mind the cry of the souls under the altar (vi. 9), and can better estimate the strong consolation contained in the angelic assurance, "that there should be delay no longer."

If, now, we believe that it is after many tedious centuries of long-suffering and delay, when God is about to cast off forbearance, "and make a short work upon the earth," that the mighty angel descends, and declares with an oath, *ὁτι χρονος ουκ εσται ετι*, and if we also think that the events in the eleventh chapter are immediately subsequent, in the chronology of the vision, to the angelic oath, then would it seem to follow, almost of necessity, that the forty-two months of the oppressor's triumph are to be received as literal months, and that the holy city points out the literal Jerusalem.

We must not wholly overlook the circumstance, that in the hand of the mighty angel was a little book open, which John received from him, with this emphatic injunction, "Take it, and eat it up; it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." All this may be designed to teach us that the contents of the document or codicil (*βιβλαριδιον*) were brief, and that they were to be immediately revealed to John, and through him to the church. Again, "that it made his belly bitter, though sweet as honey in his mouth," would seem to indicate that, however glorious the final consummation recorded in the little book, there was also a distressing announcement of the speedy approach of fresh sufferings to the church, and of a signal though temporary triumph of her enemies. It may, therefore, be not unreasonably inferred that the events of the eleventh chapter are, in regard

* Tregelles reads *βασιλεια* in the singular.

to the chronology of the vision,* subsequent (and at no long interval) to the descent of the angel in the tenth; and that when John begins again to prophesy, he makes known what he had just learned from the little book. We may thus conclude that at least the former part of the eleventh chapter was derived from this source. Mr Scott, with whom the writer is disposed to agree, was of opinion that the contents of this little book or codicil extend to the end of the fourteenth verse of the eleventh chapter.

In attempting to offer an explanation (however imperfect or defective) of "the treading under foot of the *holy city* forty-two months," the following introductory remark may not be unnecessary. We are not to take for granted that the terms in which are expressed the component parts of a description and prediction, as contained in the first and second verses of Rev. xi., must be all entirely figurative, or all entirely literal. No judicious person can expect to find in the inspired Word a confused mingling of the one with the other. It is, however, quite conceivable that, in the different portions of the command and announcement which we find in these verses, figurative and literal terms may be so employed, without being crudely intermingled, that a plain and sincere student of the prophetic Scriptures, who reverently prays for Divine teaching and illumination, cannot be easily led into error in this respect.

The clause concerning the holy city, with its immediately preceding context, is as follows:—"And there was given me a reed, like unto a rod; and the angel stood, saying, Rise and measure † the temple of God, and the altar, and them that are

* One of the grounds on which the advocates for the Neronic date of the Apocalypse rest their view is, that the *second* Jerusalem, the holy city, is supposed to be still in existence at the time of the vision, and, consequently, that St John must have received the Apocalyptic visions in the isle of Patmos *before* the destruction of the Jewish capital by Titus. If, however, we believe (1.) that the oath of the angel precedes (in the chronology of the vision) the forty-two months' treading under foot of the holy city; (2.) that the correct interpretation of the angelic oath is, "There shall be *delay* no longer;" (3.) and that, to give fitness and propriety to this oath, it must be supposed that a long and wearisome delay of many centuries had already intervened between the Lord's ascension and the time of the oath, with reference to the chronology of the vision,—then must we conclude that the holy city of Rev. xi. 2 denotes *not* the literal Jerusalem of the days of Nero and Vespasian, but the *third* literal Jerusalem which arose after the destruction of the second, and which, though often taken and seriously injured, is still in existence.

† The word "measure" may denote that the number of true worshippers is then small, Luke xviii. 8; and also that they are specially under the Divine protection. How powerfully do we feel that God numbers his people in perilous times, when we read his reply to Elijah, "I have reserved to

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therein. But the court, which is without the temple, leave out and measure it not; for it is given unto the Gentiles; and the holy city shall they tread* under foot (πατησουσι) forty and two months."

It is assumed in this discussion that the commencement of these forty and two months is to be dated long after that overthrow of Jerusalem by Titus, in which both city and temple were razed to the ground, the arguments brought forward in support of the opposite view appearing to the writer feeble and very unsatisfactory. God has, therefore, at the time in question, no such special material and local temple on the earth as existed in the days before the first captivity, and a second time after the return from Babylon. Accordingly, the terms here used by St John—viz. "temple (ναος, not ἱερον), altar, and worshippers therein"—are to be understood, not of a material local temple and altar, but of the true and spiritual church of God. Again, not only is the outer court so intimately connected with the temple, that, if we do not put a literal interpretation on the temple, neither are we to explain literally "the court which is without the temple;" but indeed this "outer court" appears also to be capable of a consistent spiritual interpretation, pointing out the merely external and visible church, the formal professors of Christianity, who are destitute of a living faith in the Saviour of sinners.

We may suppose, then, that in the verses before us the terms "temple, altar, and court," are not to be understood in a literal and material sense. Yet, on the other hand, it would seem to be quite an admissible view that the last clause of the second verse—which does not record a symbolic injunction that cannot be literally obeyed, but rather a prediction of that which may possibly one day become historical fact, viz. "the Gentiles shall tread under foot the holy city forty and two months"—is at least capable of a literal and local interpretation, if we understand by the words "treading under foot," victorious and oppressive possession.

Indeed, if "the temple, altar, and worshippers therein," set forth the true and spiritual church militant, and the "outer court" represents the visible, formal, and lifeless nominal professors, how are we to explain figuratively the "holy city," which is to be distinguished both from the temple and the court? And

myself seven thousand men who have not bowed the knee to Baal."—(Rom. xi. 4.)

* Some understand by πατησουσι merely to tread the streets as owners and inhabitants of the city. The Syriac translates it by the same word which they had previously used to translate the καταπατησωσι of Matt. vii. 6.

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if the city in question is to be interpreted of a certain literal and material locality and city, then the very words "holy city" lead to the conclusion that the prediction has reference to Jerusalem.

The metropolis of Judea was called the "holy city" * by the angel Gabriel during the captivity, in the first year of Darius (Dan. ix. 24), when it was little better than a desolate heap of ruins. After the return from the captivity, we find Nehemiah giving the same sacred title to Jerusalem, when the majority of the Jews were far from being eminent for personal piety and holy devotedness to the will of God. It will not be denied that at the commencement of our Lord's ministry the guilty and doomed Jewish capital was fast ripening for her rejection by the Most High, and her terrible overthrow by the Romans. Yet, in the narrative of the evangelist Matthew, this same Jerusalem, which was soon publicly to deny and persecute unto death, as if He were a deceiver and blasphemer, the promised Messiah, the Son of God, is expressly called "the holy city" (iv. 5). We might expect that after the condemnation and crucifixion of the Lord of glory, the august and sacred title would not again be found in the Scriptures of truth. Yet the same inspired evangelist, when relating certain marvellous events which occurred very soon after the resurrection of the crucified Jesus, writes, "that many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the HOLY CITY, and appeared unto many."—(Matt. xxvii. 52, 53.)

It may, however, be here not unreasonably objected, that, while it is conceded that the designation of the "holy city," in the sense of its being consecrated to God, and set apart in the Divine mind and purpose, and possessing God's only earthly temple, may be considered as permanently belonging to the first Jerusalem until its destruction by the Chaldeans, and also to the second Jerusalem, which, together with the second temple, was rebuilt at the express command, and under the

* When speaking of events yet future, the angel says to Daniel (xii. 1), "At that time *thy people* shall be delivered," where, by "thy people," we are to understand the literal seed of Abraham. In the same chapter (ver. 7), the man "clothed in linen" says that "all these things shall be finished when God shall have accomplished to scatter the power of the *holy people*." The "holy people" of this verse is to be identified with Daniel's people of the preceding verse—*i. e.*, with literal Israelites. Thus God himself teaches us that this title of "holy people" (with reference to the fixed and unchangeable Divine choice and purpose) is the permanent designation of the literal seed of Jacob. And may we not infer from this that, in like manner, "the holy city" is the abiding scriptural title of Jerusalem. In Isa. lii. 1 we read, "Awake, awake, put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, *the holy city*."

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special protection of the God of Israel, until its desolation by the Romans—it may nevertheless be denied that the present Jerusalem, the third material city, which (even if built on the site of the former two, and also bearing the name common to them) was neither built at the express command of the Most High, nor exclusively adorned with His only earthly temple, should be simply designated by the Apocalyptic angel as the holy city.

On further investigation, however, we shall find that there is another high and august designation borrowed from the Old, and applied to Jerusalem in the New Testament, and from which its title of holy city (*i. e.*, consecrated to and set apart for God) may have been partly derived. When our Lord was speaking on the subject of oaths, he said (Matt. v. 35), "Swear not by Jerusalem, for it is THE CITY OF THE GREAT KING. Now it had been long before written, "Great is the Lord, and greatly to be praised in the city of our God, *in the mountain of His holiness.* Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, *the city of the great King.*"—(Ps. xlviii. 1, 2.) Thus the blessed Jesus, shortly before the close of the Mosaic dispensation, appears to confirm anew the words of the Psalmist, and to teach us that "city of the great King" is as much the New as the Old Testament appellation of the local and literal Jerusalem.

And here the reader should carefully bear in mind two very important considerations. Not only was the doomed and guilty Jerusalem fast ripening for fearful destruction when it was twice styled by the evangelist "the holy city," *but Judea was already a dependent Roman province, and Jerusalem a dependent provincial city of the Roman empire, and destined, in the Divine purpose, to be razed to the ground about forty years afterwards by Titus and his army,* when it was called, in so marked and emphatic a manner by the Lord "the city of the great King." If, then, the title of "holy city" was not forfeited even by the crucifixion of Jesus, may we not reverently conclude that, even after the commission of that dreadful crime, there was a scriptural sense in which the title of "city of the great King," as well as that of "holy city," still belonged to Jerusalem? Many may feel inclined to confine these august appellations to the past history of Judah and Israel. We find it scarcely possible to resist the conviction that these high titles of holiness and royalty have a *prophetic* import *in the New Testament,* referring to a yet future gloriously holy and regal exaltation of the city of

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David, the literal Jerusalem, far above all the cities of the earth, when the great King, "the Lord of hosts, shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously" (there shall be glory before his ancients, *marg.*)

Nor will this impression be weakened if we consider one or two other passages in the New Testament which bear upon this momentous subject. When the angel Gabriel said of Jesus to Mary, "The Lord God shall give unto Him the throne of His father David, and He shall *reign over the house of Jacob for ever*, and of His kingdom there shall be no end," we cannot for a moment doubt that Mary (whether correctly or not) most certainly understood this announcement to have a plain reference to the literal Zion and Jerusalem; while we feel ourselves that it seems to be offering very great violence to the words of this gracious promise, to sever them altogether from the local site of the earthly Zion and Jerusalem, where David, the son of Jesse, once reigned. And are we not indeed entitled to require a clear and distinct warrant for such severance, before we cease to regard God's solemn promise (made through Gabriel) as pointing to that blessed consummation which is predicted by Micah—"And the Lord shall reign over them in mount Zion *henceforth, even for ever.*" Assuredly the statements of the inspired Scriptures would seem to justify us in believing that the angel's promise and Micah's prediction both looked forward to one and the same glorious manifestation of the grace and power of the Most High, and in expecting that both are to receive their common fulfilment in the yet future establishment of a glorious Theocracy on the mount Zion, when "the nations shall come up to Jerusalem to worship the King, the Lord of hosts," and when, in the complete and consummating realisation of the anticipations of the aged Simeon, the Lord Messiah "shall be a light to lighten the Gentiles, and THE GLORY OF (JEHOVAH'S) PEOPLE ISRAEL." Then will Jerusalem be manifestly and truly, in the sight of all nations, both THE HOLY CITY and THE CITY OF THE GREAT KING.

We may also compare the royal title given to Jerusalem by the Psalmist, and afterwards confirmed by Jesus himself, at a time when the capital of Judea was a dependent provincial city under a Roman master and a Roman yoke, with that yet future regal destiny of Israel implied in the well-known question put by the apostles to their Lord just before his ascension. During the interval of forty days which elapsed from the resurrection to the ascension, Jesus had been talking with them, at different times, *of the kingdom of God.* It is, surely, not necessary to

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believe that Jesus, in speaking after his resurrection on the subject of that kingdom, confined himself to the use of such parables and similitudes as we find in the thirteenth of St Matthew and elsewhere; or, that the apostles had no other foundation for their question than their own Jewish and ignorant prejudices, leading them to a carnal and earthly interpretation of the Saviour's great command, "that repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem.*"

Let us direct our attention to one or two points which may assist us in understanding the position of the apostles at the time of the Lord's ascension.

It is plain, from the following facts, how deeply rooted and general was the belief of a fast-approaching establishment of Israel, as a united nation, in holiness and regal pre-eminence over all the kingdoms of the earth—the language of Anna and Simeon in the temple—the words of Nathanael recognising Christ as *the King of Israel*—of Mary ("they have no wine") to her son at Cana—the request of the mother of Zebedee's children—the cry that welcomed Jesus into Jerusalem, "Hosanna to the son of David"—and the declaration of the two disciples on the way to Emmaus, "We trusted that it had been He which should have *redeemed Israel.*"

We cannot doubt that after the resurrection had confirmed beyond all question the Messiahship of Jesus, Mary would again, with deep and holy earnestness, repeat to the apostles and disciples what Simeon and Anna had said in the temple, and, above all, how Gabriel had declared to herself that "her son should receive the kingdom of His father David, and rule over the house of Jacob for ever." Then, too, would the apostles recall the Lord's promise, made to them probably not many weeks before, "In the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Nor *could* they, at least then, do otherwise than think that the throne of glory, of which the Lord spake, was identical with that "throne of his father David" of which Gabriel had spoken to Mary.

Again, the interval between the resurrection and ascension was a period during which Jesus expounded from Moses, the prophets, and the psalms, the things concerning himself, shewing that "Christ ought to have suffered these things, and enter into His glory." It was also a time in which Jesus "*opened their understandings, that they might understand the Scriptures.*"

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Again, when we consider that, during the interval between the resurrection, Christ was, at different times, "speaking of the things pertaining to the kingdom of God," and that the predictions and promises (as they fully believed) of the holy, happy, permanent, and regal pre-eminence of the literal and restored Israel, were intensely the subjects and objects of the apostles' thoughts and desires, can we believe that neither did Jesus once allude to, nor the apostles once inquire concerning, such predictions and promises as the following?—1. "I will restore thy judges as at the first, and thy counsellors as at the beginning, afterward thou shalt be called the city of righteousness, the faithful city;" 2. "The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it;" 3. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (there shall be glory before his ancients, *marg.*); 4. "The kingdom shall come to the daughter of Jerusalem;" and in the immediately preceding verse, "The Lord shall reign over them in mount Zion from henceforth, even for ever" (Mic. iii. 7, 8); 5. "Sing, O daughter of Zion, shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more" (Zeph. iii. 14, 15); 6. "And the Lord shall be King over all the earth; in that day shall there be one Lord, and His name one. . . . And men shall dwell in it, and there shall be no more utter destruction (or curse); but Jerusalem shall be safely inhabited" (shall abide, *marg.*)—not to mention other similar predictions referred to in the note * at the foot of the page? Surely, if

* Among other predictions we may cite the following:—"Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (Hosea iii. 5), compared with i. 11, "Then shall the children of *Judah* and the children of *Israel* be gathered together, and appoint themselves one head, and they shall come out of the land; and great shall be the day of Jezreel." Again, "Judah shall dwell for ever, and Jerusalem from generation to generation."—(Joel iii. 20.) Again, "Of the increase of his government and peace there shall be no end, upon the throne of David (Luke i. 32, 33), and upon his kingdom, to order and establish it with judgment and justice from henceforth, even for ever."—(Isa. ix. 7.) Also in Jer. xxiii. 5, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." And in Ezek. xxxvii. 25, "And they (verse 21) shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have

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the Lord did not Himself allude to these promises, (and can we think that, under all the circumstances of the case, such silence was possible on His part?) the disciples, intensely interested in the subject of the promised kingdom, could not have refrained from questioning Him concerning them.

The New Testament does not leave us at liberty to suppose that the apostles were ignorant of, or merely superficially acquainted with, the books of their prophets. Even to the two disciples, who were returning from Jerusalem to Emmaus, he said, "O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into His glory?"—a rebuke which would seem of itself to prove that they to whom it was addressed were familiar with the letter of their prophetical books, although they had failed to learn from them the truth so plainly set forth in them, that Messiah was to pass through shame and suffering on his way to the predicted and promised glory. They were aware of the predictions which foretold the glory of Messiah, but had overlooked* Isaiah's clear prophetic announcement of His humiliation, ignominy, and death.

We should read again and again, and reflect upon, the apostles' question, and our Lord's answer, made very shortly before, nay, on the very day of his ascension:—"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again (*αποκαθιστανεις*) the kingdom to Israel? And he said unto them, It is not for

dwelt; and they shall dwell therein, even they and their children's children for ever: and my servant David shall be their prince for ever." Also in Zech. x. 6, "And I will strengthen *the house of Judah*, and I will save *the house of Joseph*, and I will bring them again to place them; for I will have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them." It is not easy to believe that the Lord Jesus should have altogether passed over in silence these and similar promises, when speaking to his disciples, after his resurrection, of the kingdom of God, still less that the apostles should have altogether refrained from inquiring concerning them. If it be objected that the disciples would no longer presume to put questions to the Lord after his resurrection, as they had done before his betrayal and crucifixion, it may be replied that we have at least two instances of inquiry, the first in John xxi. 21, and again in Acts i. 6. The reply of the Lord to the last question would seem to indicate that he had assured them that the kingdom would be restored to Israel, but that he had left them in uncertainty as to the time.

* Nor had they hitherto understood aright the Baptist's testimony to Jesus, "Behold the Lamb of God, that taketh away the sin of the world." Indeed, if we bear in mind the question put by John's disciples to Jesus (Matt. xi. 2, 3), we may doubt if the Baptist himself had received a true spiritual discernment of the meaning of the epithet, Lamb of God, as applied to Jesus.

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you to know the times or the seasons, which the Father* hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." If there were no previous prejudices in the mind against the doctrine of a yet future establishment, in Jerusalem and Palestine, of the literal Israel in holy and regal pre-eminence over the nations, should we not conclude it to be an obvious and necessary inference from the above question and answer, that the Lord was certainly to restore again the kingdom to Israel, though not as soon as the inquirers wished and expected? And this inference would be strengthened, rather than weakened, by the appearance and words of the two men in white apparel, probably sent by the Father:—"This same Jesus shall so come in like manner as ye have seen him go into heaven."

And before his betrayal and crucifixion, when the mother of Zebedee's children came to Jesus with her two sons, asking that one might sit at his right hand, and the other at his left, in his kingdom, Jesus neither denied nor recalled what he had shortly before promised concerning the twelve thrones to be given to the apostles when he should be seated on the throne of his glory, but said, "To sit on my right hand and on my left is not mine to give, but (it shall be given to them) for whom it is prepared of my Father."—(Matt. xx. 21–25.)

Before we quit this part of our subject, we must allude to a fact recorded in the Acts. At Thessalonica, the unbelieving Jews brought a charge against Paul and his followers, "that they all do contrary to the decrees of Cæsar, saying that there *is another king, one Jesus.*"—(xvii. 7.) Doubtless, if the apostle had merely preached the spiritual reign of Jesus in the hearts of his people, the watchful cunning of malignant and jealous bigotry would naturally have put an earthly and treasonable construction upon his words. Yet, when we call to mind with what special earnestness he taught the believers at Thessalonica "to wait for the Son of God *from* heaven" (1 Thess. i. 10), and read the two epistles to the Thessalonians, we shall be inclined to believe that it was not Paul's assertion of the spiritual royalty and kingdom of Christ in the hearts of his people, but his earnest and glowing calls to look and wait for the return and advent of THE GLORIOUS KING MESSIAH,†

* In *Quarterly Journal of Prophecy* for October 1856, p. 338, the two men in white (Acts i. 10) are considered as messengers from the Father.

† The apostle Paul knew from Zechariah that the Lord Jehovah was one day to stand upon the Mount of Olives. And he must have heard that, at

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which were the ground of the denunciations and accusations of his implacable Jewish enemies at Thessalonica.

The more, then, we consider the subject, the more are we inclined to think that the two New Testament designations of Jerusalem (borrowed from the Old), viz., "the holy city," and "the city of the great King," as used by the inspired evangelist and by our Lord, are prophetic in their import, and very favourable to the idea that the Most High, the God of Israel, has established a special and *permanent* relation between himself and the *local site* of the ancient Jerusalem. The special relation may be seemingly interrupted, and even appear to have been destroyed. A first and second city may be razed to the ground, and a third afterwards erected on the same spot, neither rebuilt at the express command of God, nor bearing any marks of the Divine choice and favour, but, to the eye of man, resembling a common Gentile city. Yet will God again, in the last days, regard the degraded and seemingly renounced and forgotten Jerusalem with manifest and wonderful grace and blessing. And, indeed, every argument in behalf of the literal restoration of Judah and Israel to Palestine, encourages, in no inconsiderable degree, the hope, or rather the certain assurance, that Jerusalem will yet be openly acknowledged of God as the holy city, and the city of the great King. And if so, then may we devoutly venture to believe that, in the mind of God, who looks not to earthly vicissitudes, but to his own immutable purposes, Jerusalem, even now at this present hour, retains her titles of the holy city, and city of the great King. And surely the spirit of the apostle's well-known words (Rom. xi. 9), "The gifts and calling of God are without repentance" (change of purpose), is applicable not only to the literal Israel, but also to the literal Jerusalem. And it appears to the writer to be no idle and baseless assumption to say, that the application of the title of the holy city (Rev. xi. 2) to what may be called the third literal Jerusalem, at a time in which, as is plain from the context, the majority of its inhabitants will not be faithful to God, is

the ascension of Jesus, the two men in white apparel had assured the apostles that Jesus was to return again to the Mount of Olives in the clouds of heaven. And in Acts xxvi. 6, 7, Paul seems to be speaking of a glorious and then future *Jewish* or rather *Israelitish* hope, which (whatever accompanying and contemporaneous blessing might await the Gentiles also) *especially belonged to the twelve tribes of Israel.* We have already more than once alluded to the aged Simeon's words, that Christ was to "be a light to lighten the Gentiles, and the glory of Jehovah's people Israel"—words of which the apostle must have been informed. In Rom. xi. 26, the apostle predicts the glorious future of Israel.

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scripturally probable. We may, perhaps, advance a step further, and believe that the title of the holy city is that particular and special designation by which we might not unreasonably expect Jerusalem to be distinguished by an angel in the visions of the Apocalypse, should any reference be made to this city, in those mysterious visions, without the accompanying mention of its ordinary local name.

If we assume that the disastrous visitation predicted in Rev. xi. 2 was not fulfilled at the destruction of Jerusalem by Titus,* but that it refers to events yet future, and that the title of the holy city is there applied to the *third* literal Jerusalem in connexion with God's final glorious purposes concerning that city, we must, perhaps, consider it to be in accordance with that assumption to think that, at the time of which we suppose the angel to be speaking, considerable numbers of the Jews will have returned to Palestine, and formed the far greater majority of the inhabitants of this third literal Jerusalem; and also that the Gentiles, who overcome this Jewish population, and tread down the city forty and two months, are ungodly Gentiles as distinguished from the Jews.

If this be so, we shall naturally and reasonably expect to find that such important events have not been wholly overlooked by the Hebrew prophets. The objector is entitled to ask for one or more predictions in the Old Testament Scriptures, which (without being strained beyond their natural and obvious meaning to support a particular hypothesis) clearly announce, or teach by fair and just inference, this *second* return of the Jews to Jerusalem, and also this third desolating capture of the holy city; and all this as introductory to the *final triumph* (proclaimed at the sound of the *seventh* trumpet) of the truth and people of God over all infidel persecutors and oppressors.

We now proceed to examine briefly three well-known predictions from the Old Testament, to see if we can discover in them positive or strong presumptive evidence in favour of the yet future re-establishment of the descendants of Abraham—the assault and capture of that city by an ungodly Gentile power after such re-establishment—and the *final* and glorious deliverance of Judah and Jerusalem by the special interposition of the Most High. The predictions here alluded to will

* With regard to our Lord's prediction (Luke xxi. 24), "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," these times are evidently to begin *cir.* 71 B.C., *i. e.* not forty-two prophetic or literal months ago, but at the distance of almost eighteen literal centuries from the present day.

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be found in Dan. xi. 40–45; in Zech. xii. 1–9; and in Zech. xiv. 1–3. The last is also to be compared with Zech. xiii. 8, 9.

In Daniel xi. 40-45, the inspired prophet is, doubtless, speaking of events that are yet future, and which are to occur at *the time of the end.* Among these it is foretold that the wilful king * is to enter with a large army into "the glorious land." The reader must notice the expressions, "time of the end," and "glorious land." Few will deny that "the time of the end" is yet future; and that it specially refers to the accomplishment of the scattering of the "holy people" (the literal Israel), Dan. xii. 7,—*i. e.*, to the time when the dispersion of Israel among the nations shall cease. For their God will then "plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord" (Amos ix. 15). The region also which Daniel designates as the glorious land, is certainly the literal Palestine. This is that land which Jehovah solemnly covenanted to

* Some identify the wilful king with the "king of the north," while others hesitate to do this. There are Scriptural passages which, in connexion with the existing state of things, may incline us to think it probable that a sovereign of Russia may be the wilful king. If we read, without reference to Dan. xi. 43, how Ezekiel foretells (xxxviii. 5) that Persia, Ethiopia, and Libya (*Phut*) are to follow together under the fierce chief who is to perish on the mountains of Israel, we find it difficult to understand how the Ethiopians and Libyans (of Southern and Western Africa) are to serve in company with the Persians against Jerusalem. If, however, we suppose that Daniel and Ezekiel (contemporary prophets) are speaking of the same conqueror, the difficulty is much lessened. For the Gentile chief may advance from the north with *Persians* in his army (there would seem to be nothing improbable in the thought that, "at the time of the end," a Russian autocrat may have become master of Persia, for at this very hour the Persian court appears to be wholly subservient to the will of the Czar) against Palestine and Jerusalem. He then subdues Egypt, receives the submission of Western and Southern African tribes, and thus, on his return to the holy city, he will have under his banner soldiers from Persia, Libya (Phut), and Ethiopians. The two prophets Daniel and Ezekiel would have been in some measure prepared, by their knowledge of much of the history of the Scythians, who invaded Asia, defeated Cyaxares, and were afterwards prevailed upon by the gifts and prayers of Psammiticus not to enter Egypt, to understand how a fierce chief might come from a northern country remote from Assyria and Media, and conquer Egypt in the last days, and then perish on the mountains of Israel. The word ראש occurs three times in Ezekiel, xxxviii. 2, 3, and xxxix. 1. In the Septuagint it is rendered as a proper name, Ῥῶς. Gesenius here explains ראש as "the proper name of a northern nation, mentioned with Meshech and Tubal; undoubtedly the Russians, who are mentioned by Byzantine writers of the tenth century under the name of οἱ Ῥῶς, dwelling to the north of Taurus." Some have also compared Meshech with Moscow (Muscovy), and Tubal with Tobolsk.

If we do not identify the wilful king with the king of the north, we might suppose that the former is to be a French monarch. France, which already possesses the African or Libyan province of Algeria, is even a greater military and naval power than Russia.

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give (1) "to Abraham and his seed;" (2) "to Isaac and his seed;" and (3) "to Jacob and his seed:" THE THRICE COVENANTED LAND. And all the Hebrew prophets seem to declare (in accordance with the passage just quoted from Amos) that this covenant, even though its blessings may seem to have been finally forfeited and lost, in consequence of awful and flagrant disobedience, and the posterity of Abraham be scattered among the remotest Gentile nations, has itself never been, and will never be, annulled and destroyed by Him from whose mind and will it proceeded. On the contrary, the Scriptures furnish us with very strong grounds for believing and expecting that, after long and sharp visitations upon Judah and Ephraim for their transgressions, the Most High will again fulfil (and very far more completely and gloriously than at the restoration and return from Babylon) the assurance which He gave to Moses—"I will not abhor them *to destroy them utterly*, and *to break my covenant with them;* FOR I AM THE LORD THEIR GOD" (Levit. xxvi. 44). "I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I WILL REMEMBER THE LAND"* (Lev. xxvi. 42). This latter assurance had a wonderful measure of fulfilment (imperfect as was that measure) in regard to Judea, at the return from Babylon. But it is yet to receive *its final and glorious fulfilment* in reference to all Israel, at the time of the end, in the accomplishment of the scattering of the holy people (the literal Israel), when, from the north and the south, from the east and the west, they shall once more be gathered into the COVENANT LAND OF THEIR FATHERS, under the sceptre of that true David, of whom the royal son of Jesse was but a faint and feeble type; where strangers shall no more oppress them, and whence no infidel conqueror shall ever re-

* Can we reasonably doubt that the time is yet future for the fulfilment of the following predictions—"Behold, I will take the children of Israel (viz., Judah, Ephraim, and the tribes of Israel his fellows—verse 19) from among the heathen whither they be gone, and will gather them on every side, *and bring them into their own land:* and I will make them *one nation* in the land upon the mountains of Israel; and David my servant shall be king over them . . . . and *they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt"?* (Ezek. xxxvii. 18-25.) Surely, to spiritualise these predictions and deny their application to the literal Israel, and to the literal Jerusalem and Palestine, is to do violence to the language of Scripture, even though they who do so should argue confidently that, as David is here to be interpreted of Christ, so Israel must be understood of the Church of Christ. Is not the best and truest comment upon these predictions to be found in the promise—"My covenant with Abraham will I remember; and I WILL REMEMBER THE LAND"?

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move them. Their God shall then "take away the stony heart out of their flesh, and give them an heart of flesh. Then will He put His Spirit within them, and cause them to walk in His statutes, and keep His judgments, and do them. And they shall dwell in the land that He gave to their fathers, and they shall be His people, and He will be their God" (Ezek. xxxvi. 26-28).

But to return to the subject more immediately before us, the predictions of Daniel. The writer is inclined to agree with the view of those who think that a lengthened period of many centuries intervenes and separates the events of the 35th verse of the 11th chapter from those which are introduced in the 36th verse. This hypothesis identifies the fierce chief, who is described in the latter verse as "the king who is to do according to his own will," and who is to prosper "till the indignation be accomplished," with the haughty conqueror who, on his return from a victorious career in Egypt, "plants his tabernacle in the glorious holy mountain; and then, when the indignation is about to cease and pass away for ever, comes to his end, there being none to help him."

At the time of the end, the wilful king, after a previous victorious career, "will enter also into the glorious land" (Palestine). If we call to mind that this fierce conqueror is ambitious, rapacious, and an impious despiser of the Most High, we can scarcely hesitate to believe that he takes and spoils Jerusalem, and treats its vanquished inhabitants with harshness and severity. If we think this to be correct, we shall find it not easy to refrain from identifying this entry of Daniel's wilful king into the glorious land, with that yet future fearful sack of Jerusalem, foretold in Zech. xiv. 1, 2. Edom, Moab, and the chief of the children of Ammon "escape out of his hand." Not so Egypt; for "he shall have power over her treasures * of gold and silver, and over all her precious things;" and the Libyans (of Western) and the Ethiopians (of Southern Africa) shall be at his steps—*i. e.*, acknowledge him as their lord. The submission of the Libyans on the west, and of the Ethiopians on the south of Egypt, appears to indicate not only that the northern part of the country, which had once belonged to the Pharaohs, but also that the whole of Egypt acknowledges his sway. We know not if the wilful king, after the conquest of the Egyptians, is successively to invade and subdue the Ethio-

* It cannot be denied that the description of the prophet seems to teach us that at the time of the end Egypt will be so wealthy as to tempt the rapacity of the spoiler. If this be not yet the case, under the present system of progress it may become so in a few years.

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pians and Libyans, or whether these nations will voluntarily submit themselves to his power, and serve under his banner. The fact, however, that such comparatively remote tribes are to be at his steps, would seem to indicate that the African expedition, which followed the victorious entry into "the glorious land," *will not be a brief and hastily concluded enterprise,* but that a certain, and not inconsiderable interval of time, may probably elapse between the departure from the glorious land on an expedition against Egypt, and the return from Africa to the immediate vicinity of Jerusalem—though we may find it difficult to think that this interval will extend to forty-two months, or 1260 days. It is also important to remark, that Daniel's prophetic history appears to teach us that the wilful king, so far as his own personal inclinations are concerned, *will be in no haste to retrace his steps.* Unexpected tidings from the east and from the north will hasten his departure from Africa, which will thus be earlier than it would otherwise have been. It seems, too, to be clear, that there is something in these unwelcome tidings which especially exasperates him against Jerusalem; and it is towards this city, that "he goeth forth with great fury to destroy, and utterly make away many." He is permitted to re-enter "the glorious land, and to plant the tabernacles of his palace on the glorious holy mountain, when he shall come to his end, and none shall help him." We cannot reasonably doubt that we have here foretold the *final* overthrow of this fierce and impious enemy; nor must we forget that he is to be destroyed by special Divine interposition, and *in the promised land.*

If we look at the twelfth chapter of Daniel, we shall find that this impious wilful king is the *last successful* (his success is recorded in Dan. xi. 41) Gentile conqueror of Judea and Jerusalem. When, also, God shall have overthrown near Jerusalem this fierce enemy after his sudden return from Egypt, He will then receive into permanent and wonderful favour the holy people—*i. e.*, the people of Daniel.

Important consequences would seem necessarily to follow from the above remarks on Daniel's prophecy of the wilful king. For if we discover in Ezekiel, the contemporary of Daniel, in Joel and Zephaniah, who preceded them, and in Haggai and Zechariah, who exercised the prophetic office after the return from Babylon, predictions of a final confederacy of many nations against Jerusalem, and that the Lord there finally and utterly overthrows them, and then proceeds to re-establish, in permanent godliness and prosperity, the literal Israel in the covenant land of their fathers, it will not be easy to reject the

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inference that these predictions refer to the yet future events announced by Daniel at the close of his eleventh, and at the beginning of his twelfth chapter. If we grant this, it is not unreasonable to expect to find in Zech. xiv. 1, 2, fuller particulars of the last impious Gentile enemy's victorious career in the glorious land (Dan. xi. 41), and of his final overthrow near Jerusalem in Zech. xiv. 3-15, and xii. 1-9.

If it be asked, Where does Daniel announce a yet future return of the Jews to Jerusalem? we reply by another question,* Does not the language of Daniel shew that he takes for granted as certain that, at the yet future period of the wilful king's campaign, Jerusalem will be inhabited by a Jewish population? † and does not the very character of his prophetic narrative seem absolutely to require this? But we know that this cannot be the case unless there be a yet future return of many thousand Jews to Jerusalem, and, we may add, to its immediately surrounding district. At all events, no candid reader of Daniel and Zechariah will deny that it must have been the rooted and assured conviction of these prophets, and of such of their devout contemporaries as might have an opportunity of reading their prophecies, that, at the time of the last impious Gentile confederacy against the holy city, Jerusalem will be a city of Jews with a Jewish population. And unless they were deceived in their deep-rooted conviction, or we be wrong in thinking that this last confederacy is yet a future thing, the conviction of the prophets and their devout contemporaries is virtually to us a Divine prophetic assurance that, before the Lord shall finally bring back and restore Israel from the north and the south, from the east and the west, His over-ruling power and providence will incline and permit a very considerable number of Jews, who will not acknowledge the Messiaship of Jesus of Nazareth, to enter Palestine, and render Jerusalem once more a Jewish city with a Jewish population.

In passing onward from Daniel to Zechariah, we take for granted that the latter was speaking in his twelfth chapter of the literal Jerusalem and Judah. It may be at first hastily

* As one of the ablest writers of the present day on the subject of Scriptural type and prophecy appears utterly to reject, as without any valid Scriptural foundation, the idea of the re-establishment in permanent holiness and prosperity of the literal Israel in Palestine, the reader's attention is specially requested to this part of our subject.

† The term "*Jewish* population" is, of course, not strictly correct. In Daniel's time the epithet "Jews" would comprehend the two tribes of Judah and Benjamin, and the descendants of the great body of Levites who went over to Judah after the revolt of the ten tribes, and of such of these tribes as, from time to time, settled in Jerusalem and Judea.

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objected that, as the son of Berechiah makes no mention in this chapter of a previous victorious entrance into the glorious land, followed by a triumphant invasion of Egypt,* and the submission of Libyans and Ethiopians to the impious conqueror, we have, therefore, no warrant to attempt the identification of the events predicted in Zech. xii. 1-9, with those foretold in Dan. xi. 45. Let the question be fairly discussed before we come to such a peremptory decision.

We know that, on two memorable occasions, an army composed of many tribes and nations was assembled against the holy city. Both city and temple were razed to the ground by the Chaldeans. Afterwards, the second city and temple suffered a like fate in the days of Vespasian. But in the twelfth chapter of Zechariah, the mighty Gentile invader meets with no such final success as that which followed the efforts of the Chaldeans and Romans, who were raised up by God not merely to punish the Jews, but also to destroy Jerusalem. On the contrary, at the time of which Zechariah speaks, Jerusalem is to be "a cup of trembling and a burdensome stone" to the Gentile confederacy which is then "to enter the glorious land," and besiege "the holy city." And since God declares by his prophet, "that in that day he will seek to destroy all nations that come against Jerusalem" (xii. 9), surely, it is not too much to say that these predictions have never yet been fulfilled, but must certainly be looked for as yet future. And if Zechariah is here foretelling the last desperate and unsuccessful

* If, however, we study the two prophets carefully, this objection will be much weakened. Daniel in a heathen country, far away from the Holy Land and the holy city, sets forth the Gentile history of the future—the events relating to Palestine are throughout the eleventh chapter recorded as part of that Gentile history. Not so Zechariah. He exercises the prophetic office at Jerusalem, and knows scarcely any other events of Gentile history than those which occur within the limits of Palestine, and are connected with hostilities against Jerusalem. Daniel records a conquest of Egypt which has no especial bearing upon the history of Palestine; Zechariah (xiv. 18, 19) speaks of Egypt in a matter which immediately concerns a due obedience to the glorious sovereignty of the King the Lord of Hosts, and whose metropolis is Jerusalem.

A striking consistency seems to pervade the eleventh chapter of Daniel, considered as a Jewish prophet's outline of the then future Gentile history. Porphyny asserted that this chapter was written after the days of Antiochus Epiphanes; and in our own times Dr Arnold refused to receive it as a record of inspired predictions. We are sometimes tempted to ask, Could a forger have written and been satisfied with the concise, simple, and sublime account of the wilful king's final overthrow?—"and he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Could a Jew, living after the days of Epiphanes, and wishing to pass for a prophet, have resisted the temptation of borrowing materials from the latter chapters of Zechariah, to make his work attractive, and give it more of the appearance of prophecy?

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Gentile attempt against Jerusalem, when the ungodly assailants are to be utterly overthrown, and Judah and the city and the land are finally to be restored to the special favour and blessing of Jehovah, then are we constrained to identify this last great hostile gathering of the enemies of God and His people, with the final advance upon Jerusalem of the wilful king after his return from Egypt. Let us only weigh the solemn denunciations of Divine and overwhelming wrath and vengeance contained in the chapter now before us; let us reflect that it is there declared that Jerusalem is to be to her enemies "a burdensome stone and a cup of trembling, that all who burden themselves with Jerusalem shall be cut in pieces, though all the people (nations גוֹיִ) of the earth be gathered together against it, that" in that day the Lord will seek to "destroy all the nations that come against Jerusalem;" and we shall hesitate to assert that the apparently serious omission of a previous triumphant career in the glorious land and Egypt is sufficient to forbid our regarding Dan. xi. 45 as synchronous and identical with Zech. xii. 9.

As we go on to read what Zechariah has written, we learn that the Lord, who smites the oppressor, will then "pour upon the house of David and the inhabitants of Jerusalem the spirit of grace and of supplication; and they shall look on me whom they have pierced" (verse 10). Remember what is said of the latter clause in John xix. 37; and can we doubt that the predictions connected with it, were *not* intended to be fulfilled *before* the crucifixion and piercing of the Messiah? And thus we have a powerful additional argument that they yet remain to be fulfilled, as they certainly did not receive their accomplishment when the holy city fell before Titus. The prophet also declares that then "the Lord will pour the spirit of grace and supplication on the house of David and upon the inhabitants of Jerusalem." Thus Zechariah, or rather the Holy Spirit who spake through the prophet, is to be understood as here intending the literal Jerusalem. And does not the prophet take for granted—nay, does not the very nature of his prophesy imperatively require it to be so—that at the yet future time to which he is alluding, Jerusalem will be chiefly, or rather almost entirely, inhabited by the literal descendants of Abraham? And here, again, we may infer (as we have already done in the case of Daniel), that, as the last impious aggressor will in his yet future invasion of Palestine find Jerusalem inhabited by Jews, it follows that this fact is of itself virtually a prediction to the Christian Church, that a considerable number of Jews (in addition to those already there), perhaps many thousands, are yet

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to settle in Jerusalem and its vicinity, when the capital of Judea shall once more (either gradually or in a very short space of time) become a Jewish city with a Hebrew population.

We think, then, that it has been shewn that there is no slight measure of chronological approximation between the events foretold in Dan. xi. 40–45, and those in Zech. xii. 1–9. The two prophetic announcements before us agree in these points, that both are still unfulfilled, and that neither of them is to receive its fulfilment until Jerusalem shall again have become a Jewish city with a Jewish population. Even on this view, were we to suppose the events predicted by Daniel not to be absolutely synchronous and coincident with those foretold by Zechariah, we should have to think that they will be separated from each other by a very small interval of time, so that one and the same generation will witness them both. But when we add that each prophet foretells a *final* hostile gathering of Gentiles against Jerusalem, the utter and hopeless overthrow of these Gentile confederates in Palestine, and the final and glorious deliverance of Judah and Jerusalem unto the Divine favour and blessing, in holy obedience, and prosperity, and happiness, we cannot help concluding that Zechariah (although passing over in silence the previous triumphant march through the glorious land, and the spoiling of Egypt) here announces what will occur when Daniel's wilful king shall return from Egypt to the vicinity of Jerusalem, "and shall there come to his end, and none shall help him."

We are next to consider another remarkable prophetic announcement in Zech. xiv. 1–3—"Behold, the day of the Lord cometh, and thy spoil* shall be divided in the midst of thee. For *I will gather all nations against Jerusalem to battle;* and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and

* "Thy spoil." The language of this clause may imply that, at this yet future period, defined as synchronous with the very near approach of the day of the Lord, Jerusalem will abound in the wealth that tempts the rapacity of the spoiler, and assist in bringing upon her the calamities which the prophet describes. We cannot, as we study Zechariah's predictions, suppose for a moment that he entertained a thought that, in the day of the Lord, and at the season of this terrible visitation, Jerusalem would be a Gentile, *and not a Jewish city.* Nor can we at the present day easily conceive any possible combination of circumstances to arise, that shall make Jerusalem, *as a city of Gentiles,* remarkable for its riches and treasures. It must strike the prophetic student as a very significant fact, that the scattered Hebrew family possesses enormous wealth, which does not consist in vast landed property, but in money and other moveable articles of value. Thus, many of them can, at any time, should opportunity be offered, remove with their treasures to the land of their forefathers, and by the report of their riches may tempt the rapacity of the invader.

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the residue of the people shall not be cut off from the city. Then (or rather *and*) the Lord shall go forth and *fight against those nations*, as when he fought in the day of battle."

We have here a chronological mark—"*The day of the Lord cometh*"—which is, perhaps, much less indefinite than many suppose it to be. No candid reader of the Old Testament will hesitate to allow that we must certainly understand Jerusalem to be, at the time in question, a Jewish city with a Jewish population. This circumstance alone will dispose many to believe that the predicted sack of the holy city cannot now be a future event, and must, therefore, have been fulfilled in the days of Vespasian and Titus—a view which is undoubtedly erroneous, inasmuch as the Lord did not then go forth to fight against the Roman army. On the contrary, the victors, after they had conquered Jerusalem and razed it to the ground, withdrew unmolested and triumphant. The predicted disasters are, therefore, yet future, and in this respect agree with the events foretold in Dan. xi. 40–45, which also are yet in the womb of futurity. There is, then, in Zechariah a speedy and utter overthrow from the Lord of those very nations who had trampled upon the Jews; and a similar ruin is to close the career of the wilful king. As a successful invader, who probably meets with little resistance, he will return into Palestine with nearly the same army which he led thence into Africa—probably with the addition of Libyan and Ethiopian reinforcements. Hence, if the two predictions of Dan xi. 40–45, and Zech. xiv. 1–3, do not look forward to the same yet future time and events, then are we yet to have two great Gentile confederacies against Jerusalem, each triumphantly successful at the first, and each shortly after utterly overthrown by the Lord—a supposition which seems wholly opposed to the general tenor of Hebrew prophecy. And if the events predicted by Daniel and Zechariah are really synchronous and identical, then must we understand Zechariah's "coming of the day of the Lord," to be also synchronous with Daniel's time of the end.

But it may here also be objected against the view thus advocated, that no mention is made in Zech. xiv. 1–3, of the campaign in Egypt, nor does there, indeed, appear at first sight any room for this important expedition. The language of our version, "*Then* shall the Lord fight against those nations," would lead the English reader to suppose that the wrath of God descends upon the Gentile confederacy almost immediately after they have sacked the city. The conjunction, however, in the original is (ו), which is more frequently rendered

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by "and," which may be substituted in our version for "then."

Are we quite correct in thinking that the prophet's words leave no interval of time sufficient for an invasion of Egypt and return to Palestine? How, then, are we to explain the clause, "Half of them shall go into captivity"? Is it to be thought that, before these captives shall have accomplished a week's journey on their way to the lands of their foreign masters, they will be arrested in their march, and restored to liberty, in consequence of the early and sudden descent of the avenging wrath of the Most High upon the great confederacy of their enemies? Or rather, does not the language of the prophet imply that this "going forth into captivity" of the half of the surviving population of the city, is part of the Lord's righteous judgments upon His unbelieving people, and that this band of captives is really to be removed into a foreign country, where they are to remain for some time in exile from Palestine, while the remaining half, which continues in the city, is to suffer oppression there. The very journey into the place of exile may occupy not only weeks, but even months. Again (we refer the reader to the note * at the foot of the page for a fuller discussion of this part

* The suggestion in this note will, of course, not be received by those who do not believe that the latter part of Zech. xiii. refers to the short-lived triumph of the *last* great and infidel Gentile power, followed by its speedy and utter overthrow, and the final restoration of Judah and Israel. And even they who admit this reference may object to the method here proposed for bringing Zech. xiii. 8, 9, into agreement with xiv. 2, as in the former passage, the land, and, in the latter, the city is spoken of.

Zech. xiii. 8, 9.

And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off (יִכָּרְתוּ) and die; but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say it is my people; and they shall say, The Lord is my God.

Zech. xiv. 2.

And the city shall be taken, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off (יִכָּרֵת) from the city.

The Hebrew verb (כָּרַת) "to cut off," when used of persons, strictly means "to kill." But in Zech. xiv. 2, this verb, with the adjunct "from the city," means "to send into exile." And Gesenius says on this passage, "Figuratively, *to be cut off from one's country*, to go into exile." May not, then, this same verb, even though not followed by the qualifying phrase, "*from the city*," have a like figurative meaning in Zech. xiii. 8? "Two parts therein shall be cut off, shall die, but the third part shall be left therein," *i.e.*, of two third parts of the Jewish population then existing in Judea and Jerusalem, one part shall be cut off by the sword and die; the other part shall be

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of the subject), if, as may not be improbable, that residue of the (Jewish) population "which shall not be cut off from the city" (xiv. 2) is to be identified with "*the third part*" which, as the same prophet tells us, shall be left in Jerusalem (xiii. 8), and which "the Lord will bring through the fire, when He will refine them as silver is refined, and will try them as gold is tried" —then will this season of fiery trial and refining in the furnace occupy a certain space of time, more or less considerable, between the going forth of their captive brethren into exile and that final overthrow of the ungodly Gentile oppressor, which is to take place when God shall have fully accomplished His "indignation against the holy people."

If, then, we may infer from the words of Zechariah that there is to be a certain, and not inconsiderable, interval between the going forth of the half of the surviving Jewish population into captivity and the final destruction of the oppressor, how are we to think that the conqueror will employ this interval? We cannot think an ambitious and rapacious leader of an ungodly confederate host, as fierce and restless and rapacious as himself, will remain inactive in the vicinity of a city which has been thoroughly pillaged, and deprived through slaughter and captivity of more than half of its original population. Although Zechariah gives no answer to this question (nor need we be surprised that the spoiling of Egypt is overlooked as a light and unimportant thing, when the spirit of prophecy was about to tell how THE LORD JESUS shall, "at the coming of the day of the Lord, stand with his feet upon the Mount of Olives"), Daniel would seem to furnish us with the information which we are endeavouring to obtain. After the wilful king's victorious entrance into the glorious land, he subdues Egypt and spoils her treasures; the Libyans, also, and Ethiopians (whether

cut off from the city and the land, and shall go into captivity; the remaining third part shall be left therein for sharp trial and suffering. Thus, the surviving two third parts would form *the two halves* of the Jewish population which remains after the slaughter in the assault and pillage. Of these two remaining third parts which, in reference to the whole surviving Jewish population, are no longer to be regarded as *thirds*, but as *halves*, the victor sends one part into captivity (xiv. 2), which is thus "cut off (xiii. 8) from the city, while he permits the other part or half to remain—the residue of the people shall not be cut off from the city." And it is this residue of the people (xiv. 2) which will constitute that third part which (xiii. 9) is to remain in the city, and to be tried and refined in the furnace of affliction. The reader's attention is again requested to two prophetic facts—The third part named in xiii. 9 is to be *finally* and gloriously delivered after the fiery trial: "They shall call upon my name, and I will hear them; I will say it is my people, and they shall say the Lord is my God." Also, we cannot well doubt that the residue left in the city will be oppressed there for a time, and afterwards gloriously and *finally* delivered.

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moved by dread of his power, or constrained by his actual advance into their territories) submit themselves to the invader. And when the prophet adds that this same conqueror returns with his host to Jerusalem, where he shall come to his end and none shall help him, we seem to feel convinced that this remarkable prediction of Daniel is in striking agreement with that in which Zechariah says—" And the Lord shall go forth and fight against those nations " (the same confederate host, probably increased by Libyan and Ethiopian auxiliaries, which had previously entered the glorious land, and sacked Jerusalem), " as when He fought* in the day of battle."

We thus appear to find in Zech. xii. 1–9, and xiv. 1–3, predictions of certain great and decisive transactions which are even yet future, and on far too grand a scale to allow us to expect them to be repeated, and which are also preparatory and introductory to the *final* and glorious spiritual and temporal deliverance of Judah and Jerusalem. But we also find in Dan. xi. 40–45 predictions of similar events; and these, too, while they are yet future, are apparently of too grand and decisive a character to be repeated a second time, and which are also preparatory to the final deliverance of Judah and Jerusalem. Thus, while both these prophets foretell the short-lived triumph and final overthrow of the same (yet future) great and impious Gentile confederacy, at the time of the end, even at the coming of the day of the Lord, each inspired seer throws light upon the predictions of the other. And while we learn from Zechariah that Daniel's wilful king, who enters triumphantly into the glorious land of Palestine, takes and sacks its metropolis, and sends the half of its surviving population into captivity, we are also taught by Daniel that Zechariah's conqueror and spoiler of Jerusalem afterwards leads his forces into Egypt, which he subdues; and after a time, being irritated by unwelcome tidings from the north and east, returns in wrath to Palestine, to be *finally* crushed by the Lord before Jerusalem.

Another inquiry now presents itself to us—How long was the interval between the conqueror's first entrance into the glorious land and his final overthrow near the city of David? We think it probable that this interval is synchronous and coincident with that which occurs, according to Zechariah, be-

* This expression may denote that the overthrow of the last impious Gentile confederacy will be utter and complete, and by special Divine interposition, as in the days of Gideon, Jehoshaphat, and Sennacherib. Especially may there be an allusion to the Lord's " having set every man's sword against his fellow," in the armies opposed to Gideon and Jehoshaphat.—See Zech. xiv. 13.

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tween the sack of Jerusalem and the Lord's going forth to destroy the spoiler—the interval during which a moiety of the surviving inhabitants goes forth into captivity, while the residue of the people, "which is not cut off from the city," is to pass through the fiery and refining furnace.—Zech. xiv. 2, and xiii. 9.

Now, as Zechariah teaches us that *the day of the Lord* will then be rapidly approaching, and as Daniel tells us that the wilful king is to head the last great Gentile invasion of the glorious land *at the time of the end,* we seem warranted to suppose that the interval in question, the interval of ungodly and impious triumph, will not continue long; that the Lord's long-continued indignation against Judah will then be about to cease; and that the day of Divine judgment and vengeance upon the enemies of the Lord and his people will be very near at hand, even at the door.

The prophet also informs us that, at this same time of the end, there is to be a season of unprecedented trouble—"There shall be a time of trouble, *such as never was since there was a nation;* and at that time thy people shall be delivered, every one that shall be found written in the book." And with reference to Daniel's people (by whom we are doubtless to understand the literal seed of Abraham), this season of unexampled disaster and distress is apparently to be identified with—

I. That season which the prophet Jeremiah (xxx. 7) calls "*the time of Jacob's trouble,*" inasmuch as from that great trouble Israel is to be finally and gloriously delivered. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall *no more* serve themselves of him; but they shall serve the Lord their God, *and David their king,* whom I will raise up unto them."

II. The season of unprecedented trouble in Dan. xii. 1 is also apparently to be identified with that period of fiery trial and refining in the furnace of which Zechariah writes (xiii. 9), and which is to be followed by a final and glorious deliverance —"And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: *I will say, It is my people; and they shall say, The Lord is my God.*"

We shall, perhaps, find on further inquiry, that it probably is to this very interval and its comparatively short duration

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that reference is made in the question and answer which are recorded in Dan. xii. 6, 7—"And one said to the man clothed in linen, which was upon the waters of the river, *How long (shall it be) to the end of these wonders?* And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever, that it shall be for a time, times and a half; *and when He shall have accomplished to scatter the power of the holy people, all these things shall be finished.*" It will be at once conceded by the great majority of the students of prophecy, that the time, times and a half, here mentioned, signify either 1260 years, or 1260 days; and that, on either supposition, they terminated at the season of the Lord's accomplishment (or final completion) of the scattering among the nations of the literal seed of Jacob.

The question in this passage is asked that the answer may be made known to Daniel, and through him to the Church of God. It was doubtless the wish of Daniel to have accurate information on two points especially, viz., what length of time would elapse from his reception of the vision to the final deliverance of his people; and, also, what would be the duration of the time of great and unparalleled trouble. On the former point we may feel assured that he received no accurate information in this vision, which was vouchsafed to him in the third year of Cyrus, *cir.* 534 B.C.; for although more than 2380 years have elapsed since the question was asked and the answer given, the promised deliverance has not yet taken place. May we not, therefore, reasonably conclude that both the question and answer of which we are speaking referred to the duration of the time of unprecedented trouble, and not to the duration of the long period which was to intervene between the time of receiving the vision and the final deliverance of the prophet's people? And as we cannot suppose that "a time of trouble *such as "never* * *was since there was a nation*" is to continue 1260 years, we appear to be thus led to the conclusion, that the time, times and a half, must be limited to 1260 literal days.

It appears to the writer to be highly probable, from the character of the vision in Dan. xi., that the time, times and a half, whether regarded as 1260 years or 1260 days, date their commencement from some crisis † in the history of the

* Matt. xxiv. 21.

† It is the destiny of Daniel's people, the holy people, the literal seed of Abraham, which was especially, not to say exclusively, revealed in this vision to Daniel.

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literal posterity of Abraham and of Jerusalem. And perhaps no suitable crisis can be found since the days of Titus and Adrian; and it is now more than 1700 years since the desecration of the city by the latter emperor, who erected a temple to Jupiter Capitolinus on Mount Moriah. Jerusalem was taken by the Saracens under Omar; 636 A.D., "who commanded the ground on which had stood the temple of Solomon to be cleared and prepared for the foundation of a mosque, which still bears the name of Omar." Were we to date the (supposed) 1260 years from this event, they would not terminate until *cir.* 1896 A.D. But the triumph of these Mohammedan Gentiles over Jerusalem, which was then a city of Gentiles, being chiefly inhabited by Christian subjects of the Greek emperor, though it was a grave crisis in the history of the (nominally) Christian Greek Church, was an event of little, or rather of no importance in the destinies of the Jewish race. Mohammedan Gentiles had wrested from Christian Gentiles the dominion over Judea and Jerusalem, and both city and territory still owned a Gentile master, who looked down with scorn upon the children of Israel.

But let us suppose the time, times and a half, to denote 1260 literal days. If we date their commencement from the entrance of the wilful king into the glorious land (Dan. xi. 41), when he sacks Jerusalem, slays one-third of the inhabitants, and sends one-half of the survivors into captivity, while the remaining moiety continues in a state of oppression in the city (Zech. xiii. 8, 9; and xiv. 1, 2)—will not three years and a half be much too long a period to correspond with the brief interval between the sack of the city and the going forth of the Lord to destroy the destroyer? When we look at Daniel's prophetic narrative (xi. 41–45) we cannot help thinking that less than a single year would be amply sufficient to include all that is to occur from the wilful king's first invasion of the glorious land to his destruction by the Lord near Jerusalem. Were it certain that the treading under foot of the holy city by the Gentiles during forty-two months is to be identified with the events predicted in Dan. xi. 41–45, and Zech. xiv. 1–3, the question before us would be at once decided on the authority of the inspired Word. We are not, however, on the mere ground of probability (and not a few would regard the supposed identification as altogether improbable and inadmissible), warranted to employ this summary method of decision.

We have not space at present for the fuller discussion of this part of our subject, which relates to the duration of this interval. With regard to Edom, Moab, and the chief (רֵאשִׁית)

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of the children of Ammon, we are merely told that they escape out of the infidel conqueror's hand, but we are not told whether he entirely overlooks these countries, or spends some time in fruitless attempts to reduce them. Of course, if he is to hasten into Egypt, with a determination to confine his military operations strictly to the territory of Egypt, without turning aside westward or advancing southward, anxious to remain in Africa not a day longer than is absolutely necessary for the conquest and spoiling of the Egyptians, and eager to return as soon as possible into Palestine, we should be constrained to allow that his stay in Africa will be limited to a few months rather than to three years and a half. It deserves, however, our careful attention in considering the point more immediately before us, that the prophetic narrative seems plainly to teach us *that the infidel conqueror does not leave Africa because he is weary of remaining there*, and impatient to retrace his steps toward the holy city, which, as having been already pillaged and deprived, through slaughter and exile, of a considerable portion of its population, could offer little or nothing to tempt his return from the valley of the Nile, but rather because certain offensive and unexpected tidings from the east and north compel him to lead back his army without delay into Palestine.

Nor have we any reason to think that he will confine his military operations to the territory of Egypt. The western Libyans and the southern Ethiopians are to be at his steps. The report of his greatness and power may induce these tribes to anticipate hostile intentions on his part by early voluntary submission, or the conqueror may successively invade and subdue these Libyans and Ethiopians.

The history of the Persian king Cambyses may, to a certain extent, assist us here. Having subdued Egypt, he planned three several expeditions—" one against the Carthaginians, another against the Ammonians, and a third against the Macrobian Ethiopians." According to the commonly received chronology, Cambyses entered Egypt *cir.* 525 B.C., and left it *cir.* 522, disturbed by tidings of the Magian usurpation, having passed the greater part of three years in Africa. Nor does the language of Daniel's prophetic narrative seem to forbid the supposition that the African career of the wilful king may in some measure resemble that of Cambyses, though more skillfully conducted and successful. This future conqueror, after the subjugation of Egypt, may invade and conquer the western tribes or nations which are upon the southern coasts of the Mediterranean. He may next, if not in person, yet through his

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generals, seek to subdue the southern tribes as far as Sennaar and the kingdom of Abyssinia. The possibility of such a series of successful campaigns against Egyptians, Libyans, and Ethiopians, when coupled with the fact that the conqueror appears to be in no haste to return into Asia, may make us pause before we refuse to believe that even forty-two months may elapse from the wilful king's first entrance into the glorious land to his return from Egypt, and destruction in Palestine.*

Having trespassed so largely in this paper on the pages of the Journal, some additional illustrations and explanations must be deferred until another opportunity. The writer would merely observe, in conclusion, that, if we suppose the 42 months and 1260 days to denote literal months and days, it is not necessary to think that these two periods, even if a considerable space be common to both, are entirely synchronous and coincident, both beginning together, and both ending together. And if we suppose that the woman (Rev. xii. 1) is removed to the earth at Christ's ascension, and speedily flies into the wilderness, it would seem that we are not to attempt to identify the time, times and a half, of her nourishment in the wilderness with the 42 months of the treading down of the city, or with the 1260 days of the testimony of the witnesses. Yet we are carefully to bear in mind that in Rev. xii. 6 the duration of the period in which the woman is to be fed in the place prepared by God for

* There is a remarkable expression in Rev. xii. 12—"Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because *he knoweth that he hath but a short time*" (ειδως οτι ολιγον καιρον εχει). These words would almost incline us to think that they are a chronological mark, agreeing with the angelic oath, "there shall be delay no longer"—*i. e.*, the time is short. We can understand how to the Lord (and also to the Spirit-created and Spirit-sustained faith of the believer, which is the substance of things hoped for, the evidence of things not seen) one day is as a thousand years, and a thousand years as one day. But not so with regard to Satan, a mere created and finite intelligence. If the words just quoted are to be regarded as applicable to the time of his casting down from heaven to earth, and that this took place about the time of the ascension, then are we to suppose that more than eighteen centuries are spoken of as a short time (ολιγον καιρον). Could we possibly understand this short time or season to commence after the angelic oath, and about the time of the last Gentile confederacy, then would the ruler of the evil spirits be aware, from the sure word of revealed prophecy, to which he can be no stranger, that only a short time remains for him to harass the Church of God; and he might, with the strictest accuracy and truth, be spoken of as "*knowing* (ειδως) that his time is short." Yet if the heavenly voice be supposed to have spoken of the "short time or season" so early as in the days of the Apostles, it would only perhaps be consistent with Paul's language, Rom. xvi. 20; 1 Cor. xv. 51; 1 Thes. iv. 17. It seems to have been the mind of God that His church should ever regard the Lord's advent as possible within the limits of a single generation.

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her is stated to be "a thousand two hundred and threescore days." On the view that Satan was cast down at once on Christ's ascension, we could not well date the flight of the woman later than (if, indeed, so late) the destruction of Jerusalem by Titus, *cir.* 71 B.C. Hence the woman's 1260 days cannot be literal days; nor can we well understand them of literal years, for this would bring us down to (1260–70) 1330 B.C., nearly two centuries and a half after the days of Hildebrand. We need scarcely wonder if devout and able commentators like Hengstenberg, and Auberlen in a more qualified manner, should consider the numerical statements of time in the Apocalypse to be rather symbolical than strictly numerical, even though we may find it difficult to receive such a view.

P.S.—In one of the notes to the above article—viz., that on the possibility of identifying the events predicted in Zech. xiii. 8, 9 with those foretold in Zech. xiv. 1, 2—it is observed, that some will probably object to this view, because the former passage mentions the land only, and the latter the city only, without reference to the land. On further consideration, the writer deems the objection to be valid and decisive. The smitten shepherd was pre-eminently Jesus of Nazareth, and the judgment on "all the land" was, doubtless, that inflicted through the instrumentality of the Romans. The comprehensive term "*all the land*" would lead to this conclusion. Again, the blessing promised to the tried and refined remnant—"They shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God"—by no means implies a final and glorious national deliverance, like that in Ezek. xxxvi. 28—"Ye shall dwell in the land which I gave unto your fathers; and ye shall be my people, and I will be your God." They, of whom this is spoken, "are to be taken from among the heathen and all countries, and to be brought thence into their own land" (ver. 24). But in Zech. xiii. 8, 9, the third part, to be tried and refined, "are *to be left in the land.*" Zechariah, in xiii. 8, 9, speaks of "*all the land*"—viz. to the extent which it was in his own day; and though Dan. xi. 41–45, Zech. xii. 6–9, and xiv. 1, 2, justify us in expecting that Jerusalem and a contiguous portion of Judea are yet to be inhabited by a Hebrew population before the last impious Gentile confederacy against the holy city, they do not warrant us to expect that "*all the land*" will be so peopled before the days of Israel's glorious restoration.

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Art. IV.—READINGS IN FIRST CHRONICLES.*

Chapter I. 1–27.—From Adam to Abraham.

It may be said of the genealogies of 1 Chronicles, more truly perhaps than of any other portion of Scripture, that they present an unexplored field to the inquirer. In entering on the study of this portion of the Word, we feel we are surveying an almost untrodden region. O to be taught the lessons laid up here by our Prophet, through His Spirit! May not He who has His book of names, His book of Life, feel a peculiar interest in this catalogue, because it contains the name of so many of His redeemed, and has throughout a bearing on their history in past days?

The authenticity of this book cannot be called in question. No man could have any object in forging such lists of names; and the very unreadableness of some of them proves that they belong to an ancient date. No impostor could have put them in.

A question meets us at the outset. Is this long catalogue, which in point of fact has been of so little use to the Church in its pilgrimage, to be considered as *inspired?* The reply is easy. No part of the Bible is more truly inspired than 1 Chronicles; for unless the Spirit had himself dictated it to the writer, no such portion *could* have been written, and no such portion *would* have been written. But for the inspiration of the Holy Ghost, no one could have given these names as they are found recorded here, names so various, names of so many tribes, and kindreds, and families. And no one would have made a catalogue like this a part of Scripture, unless led to do so by the Holy Ghost. It is so unlike what we would have supposed should have been there. To know what to omit, and to know what to insert, required the guidance of the Spirit; and to find such a portion as this inserted, while it may indeed make us feel that this is not according to our preconceived ideas, should also convince us that the Bible is not constructed on any merely human theory. Thus then it begins—

* The name "*Chronicles*" is taken from Jerome, who describes the book, by a paraphrase of its title, as "*Chronica Divinæ Historiæ,*" Chronicles of Divine History. In Hebrew it is simply "*matters of days,*" that is, the book recording the events of days past. In Esther vi. 1, we have the full form of the expression, and possibly it was from that place that the *title* of this book was drawn by the Jews, perhaps by Ezra.

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Ver. 1–4.—"**Adam, Sheth, Enosh, Kenan, Mahalaleel, Jered, Henoch, Methuselah, Lamech, Noah, Shem, Ham, and Japheth.**"

We said above that this was a portion which had been of little practical use to the Church of God. But when we said so we meant this to be thought upon as a fact, not as a matter to which no blame attached. That some have studied and learned from it appears from such an extract as the following, occurring in the journal of a private Christian, Thomas Cranfield—"Took for my morning draught the first chapter of 1 Chronicles. The descent from Adam to Noah, a genealogy of about 1086 years; what lessons should I learn? 1. To be humble: I sprang from Adam. 2. To love my neighbour as myself, being of one blood. 3. How short are the years of all generations compared with God and eternity! 4. How wonderfully trodden is the path of death; what multitudes are gone before me! 5. How great will be the assembly on the Great Day—not one missing then."

That name "*Adam*"* never meets our eye or ear without awakening great thoughts. Adam! "the great lake or cistern out of which corruption was to run until the end of time." It may be because of his connexion with the Fall that אָדָם is never used when the idea of greatness is implied; אִישׁ is the word that carries this idea; while in such passages as Ps. xxxix. 5, "Every *man* is vanity," אָדָם is the word, and in such as Hosea vi. 7, "They, like *man*, have transgressed the covenant." At the same time, let it remind us of the future. Earth is not always to be the fallen earth, nor is man always to be fallen man; so *Adam* is not always to be associated with sin and misery. There is a "*second Adam*" (1 Cor. xv. 45, 47), the Lord from heaven, whose name is inseparably connected with a family of happy, holy, ransomed saints, and with resurrection-life, resurrection-spirituality, resurrection-incorruption, resurrection-glory, resurrection-power. The disciple *Andrew*, *'Ανδρεας*, bore this name translated into Greek; for his name means "man," *ἀνηρ*. In his name, we may say, meet the old and the new; for by *birth* Andrew was of the *first Adam*, but by *regeneration* of the *second Adam*.

Sheth, *i.e.* Seth. In Num. xxiv. 19, we read of "sons of Sheth," but these are "sons of tumult," as in Jer. xlviii. 45.

* Gesenius, Havernick, and others, have suggested that דָם, "blood," may be the root of the name—the red blood giving colour to his frame. If so, אֲדָמָה, "earth," might get its name from being of the same material as the body of man.

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This patriarchal name has a whole history wrapt up in it. It means "*appointed,*" and is a suggestive memorial of events familiar to us by means of the Mosaic history, a memorial of Abel's untimely end, and of the Lord's care to disappoint Satan, who would fain have terminated the line of the godly by that martyr's death. In *Enosh*, "*frail man,*" we seem to revert again to the sad story of death; as if his parents would by this name proclaim their feeling of frailty and decay. *Kenan*, or Cainan, is not unlike *Cain*. Its etymology is "*possession,*" according to some, but we prefer the view that derives it from a root signifying "*lamentation,*" or "*contrition.*" It is still the note of sorrow, the plaintive note of fallen man, that we hear!

But joy was in their tents notwithstanding. "*Mahalaleel*" sounds forth, "*Praised be God!*" the eye of his father resting on blessings still left, and on the promise of The Seed. *Jered*, "*lowly*" (not like the Cainite *Irad*, "wild ass"), indicates the feeling allied to praise, the soul acknowledging itself deserving of no mercy. Henoch, or *Enoch*, "*dedicated,*" speaks of his parents' care to give him up to God from the womb; he was consecrated to Jehovah, like Samuel or the Baptist. Fit name for one who walked at least three hundred years with God! What this man of God meant by giving his son the name "*Methuselah*" we cannot ascertain. The first syllable of it is מֻת, *death;** not what we would have expected from a man who never died. But as there is in this list a curious likeness to some of the names of the sons of Cain, beginning with Enoch's father's name, it may have been with a reference of that sort. If Cain's sons called one of their family *Mehujael*, "*destroyed of God,*" and another *Methusael* (iv. 18), that is, "*He seeks his death,*" Enoch, on the other hand, calls his son "*Methushelach,*" "*He sends his death;*" the Cainite name suggesting an insinuation against God, while Enoch's form of it declares the authority of a sovereign God in sending death. And so, if the Cainite Methusael called his son (iv. 18) "LAMECH," intimating "*youthful vigour*" (see Gesenius and Furst), as if they and they alone could boast of strength, and health, and manliness, such an appropriation provoked the godly, who would not allow a monopoly of that name to Cain, but used it as descriptive of what the Lord gave to them also. Nevertheless he who bore this cheerful name felt earth's weariness, and groaned with the whole creation in its pangs, longing

* Gesenius and some others consider the first syllable of the name to be connected with the word מְתִים, "man," and render it "man of the dust." Of course, this is mere conjecture.

for rest. Hence he gave his son the name "*Noah*," "*rest*," both as an expression of his desire, and as a prophetic intimation that it would yet come, in spite of Cain's ungodly seed, whose iniquities caused the earth to groan under a burden beyond what the fall had at first brought in.*

Noah was probably guided by prophetic leadings in giving names to his sons. For *Shem*, "*renowned*," marks out that this son's descendants were to be the most noted on earth; ay, and may even hint at the coming of Messiah in his line. *Ham*, "*heat*," or "*wrath*," may have reference to the flood, or to man's provocation of the divine anger; while it tells very remarkably the state of his posterity in Canaan and Africa. *Japhet*, "*extension*," may have originally alluded to the spread of the family by this his *first-born* (for he was the first-born, Gen. x. 21); but it tells most accurately his future destiny as the father of those who were to be the great colonisers of the world. So that we may safely infer that even before the flood, the Lord had given to Noah some prophetic glimpses of his family's future diffusion.

Thus we linger over these names, seeking to get a few glimpses into the thoughts of these men of God in the world's early days. But the day is now near when we shall (like Moses and Elias talking on the Transfiguration Hill) speak with them face to face, and hear their strangely interesting story!

Ver. 5, 6, 7.—"The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish (תַּרְשִׁישָׁה), Kittim, and Dodanim."

Here are *seven* sons and *seven* grandsons. The number *seven* has no doubt a significance; at any rate it lets us see here Japhet's quiver full of descendants ready to enlarge his border. But why does the sacred writer begin with *Japhet?* In ver. 4 he put *Shem* foremost and Japhet last; why is the order varied? In the former instance he gave *Israel's* progenitor the place of distinction; in this case he gives that place to the progenitor of the nations of *Europe*—the Jew is first, but the Gentile has his place also.

But again, *Shem*, in ver. 4 foremost, is noticeable, inasmuch

* By putting all these names together as a sentence, some have tried to bring out this prophecy—"*Man* (*Adam*) being placed (*Seth*) in a wretched condition (*Enosh Kenan*), the blessed God (*Mahalaleel*) shall descend (*Jered*), teaching (*Enoch*) that his death produces (*Methuselah*) to debased man (*Lamech*) rest (*Noah*)." But we have no example elsewhere of such a chain of names, nor will the words admit the sense put upon them. Even Bochart's interpretation of *Methuselah*, "at his death, he shall send it" (the flood), is quite arbitrary.

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as he was the *younger* brother of Japhet (Gen. x. 21). It is to teach us the sovereignty of Jehovah, who ofttimes disappoints our calculations. He took Jacob, the younger, not Esau, and he took Ephraim, the younger, in preference to Manasseh. His ways are not as our ways.

In the latter days, Israel will read ver. 5 with peculiar interest; for then they shall have to do with the descendants of "Magog, Tubal, and Meshech" (Ezek. xxxviii. 2), and with those of "Javan" also (Zech. ix. 13, "Thy sons, O *Javan*"). Nor is "*Madai*," from whom came the *Medes*, with Cyrus, their noble leader, less interesting to Israel, inasmuch as from that quarter deliverance from captivity arose.

But once more let us read these names, applying the microscope of etymology. The Puritans had a fashion of calling their children by names that had reference to events. Thus, we are told in Cheever's "Pilgrim Fathers," p. 153, a devoted man of God called his four sons "*Love, Wrestling, Patience, Fear.*" The historian remarks that these names were striking developments of the qualities of their father, and genuine waymarks of his experience in Divine providence and grace. They were actual memorials of events and states of mind in his chequered pilgrimage. Whole periods of his life had been characterised by the discipline of God in reference to each of these qualities.* Now, we think we can trace the same principle to a certain extent pervading these names of *Japhet's* sons. "*Gomer*," *i.e. finishing*, as if to record the *end of the deluge*, or with the view of intimating his belief that God would *fill up* the population of earth again. "*Magog*," connected with גג, the roof of a house, commemorative of *buildings begun*, houses reappearing on earth. "*Madai*" tells of *measuring* out the lands (מָדַד, to measure), as if now they were beginning to enclose its wide spaces. "*Javan*" speaks of *wine* (יַיִן) according to some, but rather of the *thick clay*, יָוֵן, which incipient cultivation found everywhere, unwrought and unmixed. "*Tubal*" speaks of the *trumpet*, "*Meshech*" of the *drawing* out the bow, and "*Tiras*" of *destruction* of some kind (תָּרַס), as if conflicts had begun. If we are right as to these last, would not "the *dwell-*

* In like manner (Calamy's "Hist. of Nonconf.," vol. ii. 239), Josiah Woodward writes of his father—"He gave me my name (Josiah) in desire of reformation, and named my younger brother *Jeremiah*, when he saw the little hopes of it." In the "Narrative of Mission to Jews," mention is made of a Christian man at Glogau who called one of his children "*Immanuel*," because God was with the mother, and spared her life when the case seemed desperate, and another "*Reinhardt*," pure-hearted, to suggest to his family the necessity of being holy.

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ing in Meshech" (Ps. cxx. 5) acquire new force? It would suggest not *Scythian wastes* only, but scenes of strife, the bow, and weapons of war.

Thus far we seem to thread our way with probability. But at ver. 6, in coming to *Gomer's* sons, Ashchenaz, Riphath, and Togarmah, we lose our track. These names, like that one to be noticed below at ver. 12, present no etymology that has anything like even probability; and in this very fact we may find a proof of the very great antiquity of these names. A Jew of later times, had he been inventing, would not have formed such names uncouth even to him, while yet he left the names of Japhet's seven sons so simple.

In ver. 7 we meet in the name "*Elishah*" what is supposed to be the first reference in a name, since the flood, to God himself. It may be interpreted, "My God is," אֵלִי and יֵשָׁה, "is" or "exists." It may have been given as a protest against incipient idolatry. How remarkable that this should be the origin of "Ἑλλας," Greece, the land of false gods and goddesses; for *Elisha* is supposed to have given name to *Hellas*, or Greece, as his father *Javan* did to another portion.

It is not our object here to attempt to fix the regions where these primeval fathers settled. It is likely that *Gomer* is the root of Cimmerii, Cimbri, Germany, and other similar names; it is admitted that *Madai* gave name to Media, as *Javan* to Ionia; nor is it less evident that *Magog*, or Gog (Ezek. xxxviii. 2), has the radical letters of *Caucasus;* while *Meshech* and *Tubal* are by general consent assigned to ancient Scythia, and appear in *Moscow* and *Tobolsky*. *Thrace*, and some say the *Trojans*, may have connexion with *Tiras;* and the lake Ascanius in Asia Minor, as well as the *Euxine*, may have had connexion with *Ashkenaz* in Armenia (Jer. li. 27); the *Riphean* mountains may be *Riphath's* memorial; and it is just possible that *Togarmah's* name (though the *Armenians* claim it) may have lain hid till the *Turkomans* made it known. Whether it be true that *Citium* in Cyprus bears relation to *Chittim*, and *Tarshish* * to *Tartessus* in Spain, cannot be quite decided. Nor can the various reading of "*Rodanim*" for "*Dodanim*" be determined in favour of either side; in either case *Rhodes* and *Dodona* are ready to supply apparent resemblances. But this is a field which we merely glance at. We pass on to another son of Noah.

* The Hebrew here תַּרְשִׁישָׁה, which resembles more the fuller word, Tartessus.

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Ver. 8, 9.—" The sons of Ham; Cush, and Mizraim, Put, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan."

As the sacred writer is to dwell largely on Shem's posterity, he despatches in a few lines those of *Ham*, in order to be free for that more lengthened detail.

Whatever may have been the cause, the house of Ham seems to have had its full share of misery. Whether or not Ham, the father, even before that sad event that drew down on him, (or rather on his son Canaan), the curse of God by the lips of Noah, had been a man of suffering or of a melancholy temperament, we cannot tell; but the names of this family indicate such to have been the case. "*Cush*" is supposed to be connected with a root that gave origin to the Greek *καυσις*, "burning"—a fit name for the father of the Ethiopians, the people of a sun-scorched region. "*Mizraim*" is equivalent to "*double distress*," just as the dual form of *Ephraim* implies intense fruitfulness. "*Put*" is traced by Gesenius to a Syriac root, "to *contemn*," while "*Canaan*" signifies *low* and depressed. There seems a secret history indicated here; but no documents remain to tell us its details, and to relate the early days of him who peopled *Cush*, Ethiopia, and Arabia, and of him who peopled renowned *Mizraim*, Egypt, at this day a base kingdom, ground and afflicted. Pliny mentions a river that bore the name "*Phutea*," in Mauretania, a relic of their ancestor; and *Canaan's* famous descendants have left no uncertainty as to his bounds.

In ver. 9, we might refer to the historical illustration of the names found in *Haulan*, in south of Arabia, *Sabatha* also, and *Satakos*, all in that region. Without dwelling on this, or attempting to prove what is generally stated by writers, namely, that *Seba* is Meroe, the country of the Ethiopian eunuch, let us observe an interesting feature in the names of the sons of Cush. The three names *Seba, Sabta, Sabtecha*, may be traced to the root סָבָא, to swill in wine, to be drunken. Is there not a reminiscence here of *Noah's awful sin?* And then between these names occurs "*Havilah*," which speaks of *writhing in pain*, and *Raamah*, which tells us of the *thunder's* voice. Surely there is something here both of the sin and the curse that followed on it! Did Cush seek by these names to warn his descendants against the evil that overtook their progenitor? Was there still something of Ham's sad curse lingering on his children's children, when the Lord said, "I gave *Cush* and *Seba* for thee" (Isa. xliii. 3)? And yet *Cush* (Ps. lxviii. 32), and *Seba* (Ps. lxxii. 10) shall be fully blessed;

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their curse shall depart in the day when Christ returns to bless a blighted world. "*Sheba,*" *leading captive,* and "*Dedan,*" *moving with the slow pace* of one walking in a procession, might be conjectured to bear some connexion with scenes in the days of *Nimrod,* their grandfather, scenes of conquest referred to in ver. 10. *Sabæa* in the South of Arabia, and *Daden* in the Persian Gulf, derive their names from the two sons of Raamah. And to us the name of *Sheba* cannot fail to suggest glowing prophecies as well as interesting histories. The descendants of blighted Ham have sent the queen of *Sheba* to Israel's king, and their future generations shall bring gifts to the greater than Solomon. (Ps. lxxii. 9.)

Ver. 10.—"And Cush begat Nimrod; he began to be mighty upon the earth."

Nimrod began to be גִּבּוֹר, "*mighty.*" Was he the first Antichrist? Certainly he is the first who takes pre-eminence over his fellows and bears the title "*Ghibbor,*" Mighty One, one of the great names of Christ. What a contrast between *Nimrod-Ghibbor* and *El-ghibbor* (Isa. ix. 3)—the one introducing misery and the sword wherever he comes; the other wiping away tears and bringing peace—the one all violence and clamour, "mighty in hunting" (Gen. x. 9); the other meek, lowly, merciful—the one delighting in death; the other in restoring life forfeited—the one revelling in the fears and feebleness of the beasts of earth, as well as men; the other rejoicing to relieve the groanings of the inferior creation, as well as to bless the world with saving health—the one the founder of Babylon, the city of confusion; the other the builder and maker of New Jerusalem, into which enters nothing that defileth—the one originating an empire that sought to be magnificent as well as mighty, yet soon passed away; the other bringing in a kingdom that cannot be moved, where greatness and glory and the excellence of majesty shine in a settled noon.

The name *Nimrod* probably means "*son of dominion,*" derived from some combination of נִין, "son," and רָדָה, "to rule." The usual interpretation, "*rebellion,*" would be a strange appellation for a mighty conqueror to submit to. Very likely he adopted the name "son of dominion," as Bonaparte did "*Napoleon,*" and as the later king of Babylon was styled, "Son of the Morning."

Ver. 11, 12.—"And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim (of whom came the Philistines), and Caphthorim."

This series of names presents us with a new phasis in the

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genealogical list, whether for variety's sake or for what other reason we cannot say. The Lord, in the book of Creation, shews pleasure in variety; so also, it may be, in the book of History. For here we have the names of *seven tribes*, not of persons. Indeed it appears that the proper name of the chieftain of each of these tribes is slurred over, so that we have the tribe mentioned, instead of the man who founded it. And, as it is common in the Scottish Highlands to give a proprietor the name of his estate, so here it seems as if these descendants of *Mizraim* got their names (as tribes) from the spots where they settled, or something connected with their settlement.

There is an Arabic word for "*contention*" (לוד) that may indicate something of discord in the history of the "*Ludim*."* They are not the Lydians, for these occur ver. 17; but the *Ludi* in Lower Babylonia (a name discovered lately by Sir Henry Rawlinson) may have connexion with this tribe. *The Anamim* signify, according to Bochart, inhabitants of a *sheep* district; but others point to *Numidia* as their seat, and others refer to the oasis of *Ammon*, and fancy that there they find the name, as if עַיִן, "a well," were the root, *q. d.*, a region full of *fountains*. The *Nez-amones*, and the *Ammonii* in Africa, point to this name. Then the *Lehabim*, whence *Lybia* got its name, tells of *flames*, a fiery region. The *Naphtuhim* (the people *Nephtyz* on the Serbonian lake, says Gesenius) speak of a tribe on the *borders*, there being an old Egyptian word of that sound, meaning "terminal." The well-known *Pathros* means "*southern region*" (Gesenius); but *Casluhim* (often conjectured to be the *Colchians*, without proof) has no etymology that can be traced. Winer (Realworter-buch) notices the Coptic "cahdsaie," desert land, and then reminds us of mount *Casius*, which certainly has the first syllable of this name. Nevertheless, it was a name of deep interest to Israel; for "of them came the *Philistines*," the foe that so often baffled Israel, the foe that the Lord used as a scourge in their earlier history. From one of the most obscure branches of Mizraim's family, the Lord took the nation that was to chastise his people Israel when they forsook their God.

Caphtor means the chapiter, or capital of a pillar, but also a *circlet* or crown. Almost all writers give *Crete* the honour of having this tribe—though the radical letters of *Cyprus* approach much nearer. In either case, it is an island in the

* Written לוּדיים in Gen. x. 13, like כֻּשִׁיִּים, Amos ix. 7, עַרְבִיאִים, 2 Chron. xvii. 11 (Bertheau).

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sea, a circlet in the water. The Philistines (whose name signifies "*wanderers*," men from a foreign soil *) came in part from this region; for Jer. xlvii. 4 calls them the remnant of the country of *Caphtor:* and the Lord asks, in Amos ix. 7, "Have not I brought the Philistines from *Caphtor?*" as if their coming thence to the land afterwards called Philistia had been an event of difficulty in those days just such as we might suppose a voyage would be reckoned, the voyage of a whole tribe, from an island to a shore a hundred miles distance. When the Lord was preparing Palestine as a pleasant, fertile, happy dwelling-place for the peculiar people, he took care to provide, by a special providence, a people on their coasts, from yonder island in that great sea that washed their land on its western limit, who should in due season go forth at His call to be briers and thorns in the side of a backsliding family.

Ver. 13, 14, 15, 16.—"And Canaan begat Zidon his first-born, and Heth, the Jebusite also, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite.

All these were in the land which we call the land of *Canaan.* Perhaps their father, Canaan, settled at first by the shore of the Great Sea, and hence "*Zidon,*" *fishing,* was the name of his "first-born." His city attained to the rank of *first-born* in after dignity. "*Heth,*" father of the Hittites (the tribes of *Khitta* in the Assyrian sculptures), has a name signifying "*terror,*" given to overawe. The sons of Anak were his descendants. What "*Jebusi*" means we shall see forthwith. *Amorite* is either "mountaineer" or connected with *emir,* signifying rank. *Girgashite* tells of "*clayey* soil" (Gesenius); *Hivite,* of "*villagers;*" *Arkite,* of one that is *sinewy; Sinite,* of a region of *bushes; Arvadite,* of *wandering,* descriptive of what the family had begun to be, each successive son betaking himself to some fresh locality. *Zemarite* (whence the town of *Simyra* arose) speaks of *wool,* as if occupied in some such trade, and *Hamathite* speaks of a *citadel,* or walled town (Gesenius). The settlements of each of these races may be ascertained with great probability; but we are occupying ourselves rather with the internal history of the family—with *Canaan's* thoughts in naming his numerous sons.

We return to the *Jebusite.* We know that *Jebus* settled at Jerusalem, and that Jerusalem on that account originally bore

* Faber incidentally, in his Eight Dissertations, suggests that the modern "*Fellahs,*" the name given to the pastoral Arabs, is connected with *wandering,* like Philistine.

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that name, יְבִים—see Judges xiv. 10, 11. The name means "*Trodden down*," or *threshing-floor*, according to some, though others suggest "*Treader down*," as more likely to be the proud thought of Canaan in naming his son. "*Conculcatio*," the abstract sense, is the literal rendering. It is nevertheless remarkable that, in all the proposed senses, Jerusalem's history may be found foreshadowed. The *threshing-floor* of Araunah on the hill Moriah, was no doubt the threshing-floor of Canaan's son when he first settled there. Soon, in another form than his father meant it, the city built there became in very deed a *treader down;* for there arose the metropolis of that people who subdued the seven nations of Canaan. But what is *Jerusalem* now? It is *trodden down!* its name is not *Jerusalem*, the inheritance of profound peace,* but יְבוּס, *Jebus*, as of old, *trodden* under foot.—See Stier on Matthew xxiv. 32. But the threshing-floor must be cleansed again, and the true David must return to change its name once more from *Jebus* to *Jerusalem*.

Ver. 17.—"The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and" (*his grandsons*) "Uz, and Hul, and Gether, and Meshech."

Just as ver. 4 gives "Noah, Shem, Ham, Japheth," without warning us that these are a father and three sons; so here we have five sons given, and side by side with them four grandsons, as we discover, in Gen. x. 23, where *Aram* is said to be the father of these latter. In this there is a tacit reference to the already existing Book of Genesis, as in the case of Noah and his sons—an incidental proof of the understood authority of that most ancient record. Similar instances of thus grouping sons and grandsons in one may be found at ver. 36, and vi. 28, and vii. 39. It is not always the elder that is the greater. Arphaxad was less noted than his younger brothers Elam and Asshur, and so they take precedence in this catalogue, even as their descendants, *Persia* and *Assyria*, were to do among the nations. Is not this a prophetic intimation? *Elam* and *Asshur* signify respectively "*Youth* and *Prospered* one"—expressive of their father's hope as to their vigour and success. "*Arphaxad*" is a "*healer*," and *Lud*, "*contention*," while "*Aram*" carries our thoughts to the *high lands* where he settled. The geographer Ptolemy tells of a region in the East "*Arrapachitis*," reminding us of

* The termination יַם in יְרוּשָׁלַיִם may indicate double, or intense peace. It is the dual form, like Ephraim.

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Arphachsad's name, while *Lydia* speaks of Lud, and the *Aramean* tribes perpetuate the name of Aram, which we so often are content to call *Syria*.

We may interpret the names of Aram's sons thus: "Uz," *counsel*, "*Hul*," *pain*, "*Meshech*," the *drawing* of the bow, contracted into "*Mash*," Gen. x. 23. But "*Gether*" (which some think allied to *Carthara*, at the mouth of the Euphrates, and others to *Getri*, in the country of the *Carduchi*) is one of those ancient words that cannot now be interpreted, there being no such root in Hebrew or Arabic—a proof of the real, unfictitious origin of these genealogical lists. Bochart has found some traces of these names in ancient writers, *e. g.* Mount *Masius*, corresponding to *Mash*, or Meshech); but we do not dwell on that topic. Only let us notice, that the *Hul* of this family (son of *Aram*, Syria) not improbably suggested the name "*Coele-Syria*," between the two Lebanons, the Greek "*κοιλη*," hollow, being their transformation of "*Hul*."

Ver. 18.—"And Arphaxad begat Shelah, and Shelah begat Eber."

"*Sent forth*" and "*Passing over*" is the idea expressed by the names *Shelah* and *Eber* respectively. There is surely, in this fact, a reference to the diffusion of the families from their original seat. *Shelah* leaves his home to seek new settlements. *Eber* "passes over" the great river Euphrates, and prepares the way for further changes.

Ver. 19.—"And unto Eber were born two sons: the name of the one was Peleg (*i. e. division*), because in his days the earth was divided: and his brother's name was Joktan."

This reference to the significance of *Peleg's* name is thrown in here may we suppose, not only to point out one fact, but also in order to convey a hint that the other names did, in like manner, contain allusion to events and circumstances?

But what was this *division of the earth?* Writers say it was the *Dispersion* at Babel; but we should rather say that the Dispersion, arising from the confusion of tongues, was the occasion of this Division. For the sacred writer seems to intend to tell us how the Lord overruled the Confusion of Tongues, so that it resulted in a *regular peopling* of the earth. As פַּלְגֵי מַיִם, "canals of water," intimate regular distribution, so may the word be used here. The Most High made the stream of dispersion to flow in channels He had appointed and prepared. Until then the state of the earth was that described by Eliphaz (Job xv. 18, 19), when speaking of the fathers—

"To whom, dwelling by themselves, the earth was given,
And no stranger passed among them."

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These were the days that preceded *Peleg*. And when the Dispersion came, and his father Eber had seen himself left comparatively alone, so many thousands scattered abroad, and the plain of Shinar forsaken (and some add, knowing that the term of man's life was now to be abridged), he called his next son "*Joktan*," which speaks of "*diminution*." *Eber*, whose own name spoke of *passing over* as a pilgrim, would entertain the pilgrim feeling now with deeper emotion. We almost fancy we see the old man's eye filled with tears as he tells his children how united and happy was the one family of mankind, with their one language, clustering round the spot where the ark rested.

Bochart finds a *Phalga* on the Euphrates that looks like a reminiscence of this patriarch; and the Arabs claim *Joktan* as their ancestor, calling him *Kachtan*, and shewing his tomb! the most ancient tomb in the world, were it only genuine! There is a town and district also called *Kachtan*.

Ver. 20, 21, 22.—And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, Hadoram also, and Uzal, and Diklah, and Ebal, and Abimael, and Sheba, and Ophir, and Havilah, and Jobab. All these were the sons of Joktan."

There are three names here which specially interest us, one by its associations with Paradise, the other by its associations with history. *Havilah* (Gen. ii. 11, 12), where the river Pison rolled over its sands; *Havilah*, where was gold, and the gold of no common quality; *Havilah*, where was bdellium and the onyx-stone! What must this son of *Joktan* have felt if he knew that his place of settlement was on the site of ancient Paradise! Would he not feel as we do when any of us pitches his tent on ancient Palestine? At the same time, his name (which signifies the *writhing pain of travail*), sadly contrasting with the ancient scenery of Eden and Paradise—reminding him that he was a fallen man walking on a fallen earth—suggests to us the "whole creation groaning and *travailing in pain*," waiting for Paradise restored. The other son of Joktan, *Ophir*, is famous for the gold of his land; and we cannot fail to notice that *Ophir*, the gold land, stands next *Havilah*. *Sheba*, too, (another region than ver. 9 spoke of), is in company with these *gold lands*, so that to it may be the reference (in distinction from *Seba's* brother's region, ver. 9) in Psa. lxxii. 15, "the *gold* of Sheba." And when Isa. lx. 6, tells of "*incense*" as well as "gold" from *Sheba*, he may be hinting at the *bdellium*-gums of that region, on the day when again it shall "*all be Paradise!*" and *Havilah* shall once more yield its "gold that is good," and onyx-stones [such as those that

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formed the shoulder-pieces of the priest, Exod. xxviii. 9] shall abound—reminding men on earth of "the *white stone*" (Rev. ii. 17) which each glorified one receives.

Does any one ask if there are traces of these sons of *Joktan* found in the names of countries mentioned in history? Yes; very singular is God's providence in this respect. We have the *Allumœotœ* and the *Salapeni*, answering to Almodad and Shelaph; we find the region of *Hadramaut* in Arabia, and Gjebel *el-Kamar*, "*moon-mountain*," corresponding to the two next; we hear of the *Drimati* in the Persian Gulf, and of *Ousal* in Yemen, agreeing with Hadoram and Uzal. *Diklah* does not occur; but the *Amaliti* and the Mali, or *Malitœ*, remind us at once of *Ebal* and *Abi-mael*. The *Sabeans* and the *el-Ophir* of Arabia, in Oman, the *Chaulonitœ* and the *Jobaritœ*, evidently represent the four last names. But can we trace anything of the father's feelings in their names? Did *Joktan* not feel loneliness as he grew up, and found all the other families leaving their old abodes for other regions? Full of these thoughts, at any rate, as to the Dispersion, he calls his eldest son *Al-modad*—that is, "*God measures*;" God appoints men their lot and place, and measures out their cup. His next son he calls "*Sheleph*," "*stript*," or plucked off; and the next "*Hazermaveth*," "*the court of death*," as if an autumn had come, and the shadow of death were over the house. "*Jerach*," the *moon*, does not clearly convey to us any note of the circumstances in which such a name could be appropriate, unless it referred to the *diminishing* of the population (like *Joktan*), *q. d.* the sun's brightness gone. "*Hadoram*" is uncertain; it might be conjectured to signify "*Their generation!*" as if lamenting the times. *Uzal* is "*departure*;" it may be in reference to continued emigrations and changes; while "*Diklah*," "*palm-grove*" (in Arab.), and *Ebal*, "*void of leaves*," seem almost like "Cain and Abel,"—the one expressive of hope, the other of that hope disappointed." *Abimael*, however, is a godly man's acknowledgment of the hand of the Most High; it is, "*My father! it is from God!*" If "*Sheba*" speaks of being a "*captive*," *Ophir* speaks of being "*ashes*," *Havilah* of "*writhing pain*," and *Jobab* of "lamentation." Ah, surely this is not the *New Earth!* Here are tears enough, and mourning and woe! "*All these* (whose names, being interpreted, speak so much of vexation of spirit) *were the sons of Joktan*."

Ver. 24, 25, 26.—"**Shem, Arphaxad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah.**"

Preparing to bring Abraham on the stage, the sacred genea-

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logist shews, in his direct descent from *Shem*, Noah's specially blessed son. *Peleg's* younger son was spoken of, ver. 20, now his elder is mentioned "*Reu*," which signifies "*shepherd*," as if committing himself to the Lord, and anticipating Ps. xxiii. 1, "The Lord is my shepherd; I shall not want." His son is "*Serug*," a "*shoot*," or rising branch; and his son "*Nahor*," "*breathing hard*," like the spirited steed; expressing a parent's fond expectations that the son so called might *shoot* up into a plant of renown, and excel in *vigour*. *Terah*, in Chaldee, signifies "*delay*;" was *Nahor* suggesting hereby the need of calmness and caution—"festina lente"—with a tacit allusion to the opposite in his own name?

But there is an omission here. The name *Kenan* is omitted both in ver. 18, and in ver. 24, though he was a son of Arphaxad and father of Shelah (see Luke iii. 35). It may be *Kenan* died early after his son's birth, and so was little known; just as the omission of one of David's brothers (ii. 15, compared 1 Sam. xvi. 10) is thus accounted for. But in after ages, *Luke* is led by the Holy Ghost to insert the omitted name. See how every man is remembered by God! Even when his name drops out of the register, and out of the memory of his fellows, the Lord has it written before Him. It is thus the Lord will read out from His Book of Remembrance the name of each in that great multitude in the day "He writeth up the people."

ART. V.—THE DEW, AND THE BEAUTY OF THE LORD.

WE lately contemplated the ocean, and studied, as we walked by its brink, and listened to its harmonious never-ceasing anthem, some of the glorious promises which relate to the future dispensation. Let us next meditate on the DEW, and what it is an emblem of, still looking forward to that "world to come," in which grace shall appear in all its glory, and nature, freed from the curse, shine in all its beauty.

But what a contrast is there between the measureless, fathomless ocean, and a drop of dew. Yet He who "made the sea" hath "begotten the drops of dew;" and if the first mirrors forth the power of God, the latter reflects his beauty. On both of these his goodly works the Father of our Spirits fre-

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quently discourses; and by means of them, as introduced in His Word, He would instruct our hearts, and lead us into a deeper knowledge of His own character and love.

We need not describe the dew, and do not purpose entering into a long discussion concerning its origin, properties, and uses as a natural production. The term "*dew*" comes from a Greek word which signifies "to moisten." "Dews and rains," says Lord Bacon, "are but the returns of the moist vapours of the earth condensed." A more modern philosopher defines it to be "a thin, light, invisible mist or rain, ascending with a slow motion, and falling while the sun is below the horizon." Another, more poetically, says, "The dew-drops are the stars of morning, which the sun impearls on every leaf and flower." Who can look at a dew-drop without exclaiming, How beautiful! Its transparency, its globular form, its situation in the petal of a flower, or hanging on a blade of grass, how beautiful! Then how perfect its adaptation to the plant which for a time it clings to so tremblingly; and what beneficial effects result from it! While we look at these earthly gems reflecting the pure light of heaven, and think of their great Creator, we rise from them to Him, and exclaim, "How great is HIS goodness, and how great is His beauty!"

The Scriptures frequently refer to the dew, and use it as an illustration in many ways. It is spoken of in connexion with temporal blessings (Gen. xxvii. 28, 29; Deut. xxxiii. 13); while the withholding of it is ever considered as a curse (2 Sam. i. 21; 1 Kings xvii. 1; Hag. i. 10). We find it introduced in connexion with various miracles and singular interpositions, as the manna (Exod. xvi. 13, 14); the quails (Num. xi. 9); Gideon's trial of faith (Judges vi. 36); and Nebuchadnezzar's chastisement (Dan. iv. 15, 25, 33). In some places it sets forth a transient and fruitless profession (Hosea vi. 4, xiii. 3); and again it is used to exhibit the excellent qualities of Divine truth (Deut. xxxii. 2); the beauty of the religion produced by the truth (Ps. cxxxiii. 3); and the Divine blessing, which is the cause of all the holiness and love of which the dew is the emblem (Hosea xiv. 5). The figure of dew is also used in passages which refer to the coming future, "when the earth shall yield its increase," both physically and spiritually.

We propose to consider this beautiful emblem especially with reference to Israel in the latter day, when God will fulfil those promises which now glisten as dew-drops in the field of Divine truth. There are several portions of the prophetic word where this term occurs, which will well repay being searched out and compared with other passages.

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"Let the beauty of the Lord our God be upon us." Such was the earnest desire of Moses the man of God, when he contemplated and mourned over the sad condition of Israel in the wilderness. Such a prayer could not be lost. The next generation realised it, and so did many others; but the grand answer is yet to come. It will be completely and gloriously answered when God makes good his own declaration, "I will be as the dew unto Israel." The dew, as a natural object, is beauty *from* the Lord; and what it signifies, as regards Israel, is "the beauty *of* the Lord," even that for which Moses prayed. The devout student of nature and revelation will delight to trace both these facts; and as he sees the dew fall every morning, and learns therefrom "that God's compassions fail not," he will be full of confident hope that this shall yet be manifested in Israel, towards whom God's wondrous purposes of love are repeatedly said to be even more steadfast than the ordinances of nature (Jer. xxxi. 35–37). When Isaac blessed Jacob with that blessing which Esau lost, his first words were, "God give thee of the dew of heaven" (Gen. xxvii. 28); and perhaps Jacob also refers to this, when addressing Joseph he says, "The God of thy father shall bless thee with the blessings of heaven above" (Gen. xlix. 25). The blessing of Moses is very full: "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, *for the* DEW, and for the deep that coucheth beneath" (Deut. xxxiii. 13). We may with good reason conclude that the great things desired by Moses for Joseph and the rest of the tribes refer to days yet to come. In blessing Israel, he contemplated them, not from the time when he lived, but from that period in their history at which his wondrous prophetic song in the preceding chapter concludes. His words are, "God will be merciful to his land and to his people" (Deut. xxxiii. 43). Previous to this, and on account of their idolatry and their breaking of God's covenant, their land, it was foretold, should "become salt and burning, parched with the heat of God's fierce anger" (Deut. xxix. 23, 24), and the people be "a by-word and a curse," wandering among the nations with weary foot and trembling heart (Deut. xxviii. 65). But the people shall be restored, and the land be healed, and the dew of blessing rest on both. The contrast is beautifully brought out in two passages of contemporary prophets: "Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit" (Hag. i. 10). "But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. For the seed shall be prosperous, the vine shall give her fruit, and the

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ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things" (Zech. viii. 11, 12). Thus shall the dew of the Lord's blessing be alike on the fleece and on the ground (Judges vi. 37–40); and the most incredulous shall then acknowledge that Israel is still a beloved people, and her long-parched heritage "a land which the Lord careth for."

The prophet Hosea affords similar contrasts, and leads us to like comfortable conclusions. The character and condition of Israel is thus described—"O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away" (vi. 4.) "Therefore shall they be as the morning cloud, and as the early dew that passeth away" (xiii. 3). But though thou, O Israel. hast destroyed thyself, in me is thy help (xiii. 9); for "I will be as the dew unto Israel" (xiv. 5). This is one of the most glorious and gracious declarations of Divine mercy. It is free, absolute, and unconditional. It occurs after the most complete failure, and the worst acts of rebellion and ingratitude. So desperate was the state and so wicked the conduct of His people, that the Lord had said, "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim?" (xi. 8); and yet, "*after all this*," He says, "I will be as the dew unto Israel,"—not a consuming fire, as they deserved, but a reviving, healing, beautifying dew. How wonderful the words, "My heart is turned within me, my repentings are kindled together;" "I will heal their backslidings, I will love them freely; for mine anger is turned away from him."

When anger is gone, the dew of mercy falls, the Lord comforteth His people, and His people praise Him, even as the creation bathed in morning dew and swathed in sunlight sends forth a glorious hymn of praise. "Behold" (say they on whom this Divine dew rests), "behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation" (Isa. xii. 1, 2). "O Lord, thou art my God; I will exalt thee, I will praise thy name: for thou hast done wonderful things; thy counsels of old are faithfulness and truth" (Isa. xxv. 1). Well may those sing to whom the Lord makes good this declaration, to whom He is as the dew: for surely everything blessed is herein included. Is it not as if the Lord had said, "My whole being and character shall be a fountain of blessing to my people, which shall come upon them as gently, plentifully, and constantly as the dew"? The same sentiment is expressed in

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the words of Jer. xxxii. 41, "Yea, I will rejoice over them to do them good, and will plant them in the land assuredly with my whole heart and my whole soul." Again, in Isa. xviii. 4, "I will take my rest, and I will consider in my dwelling-place" (margin, "regard my set dwelling") "like a clear heat upon herbs, and like a cloud of dew in the heat of harvest;" and yet once again, in Zeph. iii. 17, "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." Then the Lord will be known *to* Israel, and known *by* them; and the words of Moses will be understood and realised far better than when they were uttered: "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass; because I will publish the name of the Lord: ascribe ye greatness unto our God" (Deut. xxxii. 2, 3).

And what will be the effects of this Divine benediction? Such as can follow from no other cause. "He shall grow as the lily, he shall cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." As the dew refreshes, fertilises, and beautifies creation, so God's covenant character, revealed to his people by the means of His truth and the power of His Spirit, shall renovate his long-desolated and barren heritage, Israel. These beautiful figures set forth—*Growth*, "grow as the lily," quickly, in proportion, shooting upwards, sending forth fragrance, exhibiting beauty, yet withal a very symbol of humility. *Stability*, "cast forth roots as Lebanon;" that is, as the cedars of Lebanon, which strike their roots deep into the rock beneath; "grafted in again," Israel shall become "rooted and grounded in Him." *Beauty*, like the spreading branches of the olive tree; the beauty of fruitfulness, even as children are likened to "olive plants" (Ps. cxxviii. 3). *Fragrance*, "his smell as Lebanon." Here is allusion to "the wine of Lebanon," or the many fragrant shrubs and flowers which grew there. Still the prophet goes on with fresh figures, all shewing the blessedness and spiritual beauty which this Divine dew will produce: "They that dwell under his shadow shall return; they shall revive as the corn and grow as the vine, and the scent thereof shall be as the wine of Lebanon." What a contrast is this with Ephraim—"the morning cloud," "the empty vine," "the silly dove without heart," "the cake not turned," "the unwise son,"—with Ephraim, oppressed and broken in judgment, "his iniquity bound up," and yet "com-

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passing God about with lies"! Such a mighty change does the manifestation of God's character and the communication of His blessedness produce.

But other wonders are suggested by this lovely emblem. Whatever the Lord is *to* His people, He makes them to *be* in some measure *from* Him. He who will be as the dew to Israel declares, "The remnant of Jacob shall be in the midst of many people as a dew from the Lord" (Micah v. 7). Being blessed, they shall become blessings; for thus hath the Lord spoken, "And it shall come to pass, that, as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing" (Zech. viii. 12). Then will God's original promise to Abraham be gloriously fulfilled, "In thee and in thy seed shall nations of the earth be blessed" (Gen. xii. 1–3); and the apostle's words be made good, "What shall the receiving of them be but life from the dead?" (Rom. xi. 15). The dew will be an emblem of restored and converted Israel in five respects—its heavenly origin, its beauty, its usefulness, its universal spread and influence, and its multitudionness. Israel will then be "the seed of God," the true Jezreel: "made willing in the day of His power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth" (Ps. cx. 3). They will be a loving people; and love includes all that is beautiful and all that is beneficial; for "God is love, and he that dwelleth in love dwelleth in God, and God in him." Then Judah shall not vex Ephraim, nor either of them stand proudly aloof from the Gentiles; but all shall dwell in peace. The restored tribes, joined in lasting amity, shall call upon all lands to rejoice in *their* Jehovah (Ps. c. 1). Then will that lovely psalm, so much admired, become a living reality, and it shall be no vain boast to say, "Behold, how good and how pleasant it is for brethren to dwell together in unity. . . . It is as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even LIFE FOR EVERMORE" (Ps. cxxxiii.) The beauty of the Lord will indeed be on his people, and will ever remain. No parching sun shall exhale this dew of blessing. Under the shadow of the Almighty Israel will ever dwell, and his dew of favour abide on "the branch of his planting, the work of his hands." No more anger, no more chastisement or captivity, but blessings, permanent and plentiful, flowing from the heart of Israel's God, through Him whom Israel once pierced, and ministered by that Spirit of grace they have so long and deeply vexed. It shall be blessing for God's name sake,—blessing in honour of Him who bore the curse, and "died for that nation,"

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—blessing according to the tenure of the covenant of grace, even transgression put away and remembered no more,—God's laws written in the heart, and God himself, Father, Son, and Holy Spirit, the eternal portion of His people.

But *when* shall these things be? Israel is now all that David desired the mountains of Gilboa might be (2 Sam. i. 21); when shall they become like what he sung of Hermon and of Zion?" (Ps. cxxxiii.) "God is able to graft them in again," and He will do so. "He will come upon them as the rain, as for the former and the latter rain upon the earth" (Hosea vi. 3); but this will be *when* they shall say, "Come, and let us return unto the Lord; for He hath torn, and He will heal us; He hath smitten, and He will bind us up" (Hosea vi. 1). And this His own grace will produce, when, conscious that "they have fallen by their own iniquity," they "take with them words, and turn to the Lord, and say unto Him, Take away all iniquity, and receive us graciously" (Hosea xiv. 1, 2). When God sees Ephraim "smiting on his thigh, and hears him bemoaning myself," He will own him "as His dear son, His pleasant child; His bowels will be troubled for him, and He will surely have mercy on him" (Jer. xxxi. 18–20). This mercy, this favour will be "as the dew upon the grass." And they on whom it falls "shall spring as the grass, as willows by the water-courses;" and each, abjuring for ever all idols, shall shout with holy ecstasy, "I AM THE LORD'S!" Then Ephraim, repentant, restored, pardoned, welcomed back to his Father's house, shall answer to his name, which signifies "*fruitful;*" and all the blessings predicted by Jacob (Gen. xlviii. 16–20), when he crossed his hands, "guiding them wittingly," and by Moses from Pisgah's height, when he sang of "the blessings of the hills, the mountains, the dew, the deep, of the thousands of Manasseh, and the *ten* thousands of Ephraim," shall be realised and for ever remain.

And what other wonders and blessings will accompany this return of blessing to Israel? Time would fail to tell all. "*Then* shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. xv. 54; Isa. xxv. 8); for then "when Daniel's people shall be delivered," "many who sleep in the dust of the earth shall awake" (Dan. xii. 2); for the Lord says, and that in connexion with his wondrous dealings with Israel, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead" (Isa. xxvi. 19). Thus we learn that a resurrection from the dead will accompany Israel's

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restoration. The connexion between the two events has many points of deep interest which we cannot now trace.

The conversion of the nations, as we have already seen, is another accompaniment; and a further one is the renovation of creation. When God is merciful to Israel, and blesses *them*, and makes His face to shine upon them, it is that His way may be known upon earth, His saving health among all nations. Then too shall the earth yield her increase. (See Ps. lxvii.) "And it shall come to pass in that day" (the day of Israel's betrothal to the Lord), "I will hear, saith the Lord, I will hear the heavens; and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel" (Hosea ii. 20-23). All blessings to man and nature come directly from God. All come through Israel, "the seed of God." Thus he makes "His hill and the places round about a blessing;" yea, He says, "there shall be showers of blessing" (Ezek. xxxiv. 25, 26).

There is one other accompaniment, which presents *a fearful contrast*. When the Lord is a dew unto Israel, he will be consuming fire to their enemies. In how very many places is this foretold! we point to two only. Isaiah x. 17 says, "And the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and destroy his thorns and his briers in one day." Again, "I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone" (Ezek. xxxviii. 22). Truly "it is a fearful thing to fall into the hands of the living God;" but how blessed to be *where* he will be as the dew unto us.

And with this point of deep personal interest we may appropriately close our remarks. Are we "where the Lord *now* commands the blessing, even life for evermore"? Are we where His favour abides, where He rests in His love, and will for ever abide, and for ever go on blessing? "Men shall be blessed in HIM" who is God's beloved Son; for in Him only God is well pleased. If *in* Him—blessed in Him, because one with Him in the eye of law and the eye of love—let us ever "abide in Him," acquaint ourselves with the fulness God hath treasured up in Him, make use of it, and glorify God by rejoicing in the Lord always. If in Him, let us labour to bring others to the same ark of safety and home of blessing. Yet there is room, and "all things are ready." Nor let us forget to seek *now* the good of Israel, and to aim "to save some of them," by leading them to Jesus. Free as the dew, as the light, as the balmy air, is "the glorious gospel of the blessed God," and as adapted to

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the soul, to its diseases and desires, as the dew to the herb, the light to the eye, or the air for respiration. Let us live on the gospel, and live to spread it! Whatever spiritual blessings Israel as a nation will hereafter enjoy, we may realise *now;* but let us not attempt to rob them of their future heritage; for in so doing we shall rob ourselves of the joys of hope, and of many glorious views of God's character. We should be very careful not to exclude ourselves from any means of studying, and so holding communion with, "*the beauty of the Lord.*"

Notes on Scripture.

Hosea I., II., III.

The following exposition was given at a recent meeting of brethren for prophetical inquiry:—

In the gracious providence of our heavenly Father we are again met to deliberate on the blessed truths of His holy Word, and to speak to one another of that dear Saviour, who is one with us, bone of our bone, and flesh of our flesh, and who, although absent in the body, is present by His Spirit wherever His people meet in His name. We pray that we may realise His presence now, and our oneness with each other in Him.

In collecting the views of the brethren on the portion of Scripture just read, it has been found necessary to traverse in some degree the ground gone over at the last meeting, and to combine the remarks on chap. i. of the prophet Hosea with those on the two succeeding chapters; because the first chapter seems to comprehend, in the time of its fulfilment, the leading points in the history of the Jewish nation, viz., their being left by God (v. 15), and their restoration to His favour. It is as it were the text to the whole of the prophecy.

God, who has in these latter days spoken unto us in His Son, did in time past speak unto the fathers in the prophets, who each testified of the Saviour and of salvation in Him; some briefly, and others more in detail; all with reference to the descendants of Jacob more particularly, yet not excluding the people of other nations.

The prophet Hosea appears to speak in a great measure of the ten tribes of Israel; first, in their state of rebellion against God; and afterwards in their return to Him in repentance and obedience.

The first three chapters of this prophet are predictive partly of the Lord's withdrawal of mercy from the house of Israel, and partly of

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mercy to be shewn to them again at a subsequent period. These are the outlines of the prophecy, and there are some expressions in it which give rise for much thought as to the mind of the Spirit in the revelation he has thus made, reaching in its fulfilment beyond the time in which we live. Praying, therefore, for His teaching, we proceed to examine the various parts of the prophecy, as they occur.

The kind of prophecy which God employed when speaking through Hosea was typical. A command was given to him in chap. i. 2 to take a wife of whoredoms, and this command was repeated in chap. iii. 1. The contexts of these two passages give the reason why such a command was uttered, "For the land hath committed great whoredom, departing from the Lord" (i. 2). "The children of Israel look to other gods" (iii. 1). The sin of idolatry is many times charged against the people of Judah and Israel, and usually under the name of the sin of whoredom. To quote two passages only, out of many that might be adduced: "This people will rise up, and go a whoring after the gods of the strangers of the land" (Deut. xxxi. 16). "With their idols have they committed adultery, and have caused their sons to pass for them through the fire" (Ezek. xxiii. 37). The last text would imply a state of previous marriage, and this idea is also seen in Hosea ii. 7, "I will go and return to my first husband." The woman Gomer, whom by the command of the Lord the prophet had married, is said to have been, at the time of her marriage with him, corrupt and abandoned to sin. After her marriage she is described as having left her husband, and committed adultery. All this was typical. "Go," said the Lord, "love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods" (iii. 1). The Lord's union with the children of Israel is represented by the prophet's union with this woman. They were idolaters, yet the Lord is said to love them, because married to them. In this then the prophet, whose name is Hosea, or Lemium, represented God; the wife represented the children of Israel. And so also we find the Lord, through the prophet Jeremiah, charging Israel thus, "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord" (chap. iii. 20). It is important to bear this in mind, as it will have to be referred to again.

Before leaving this type, notice must be taken of the simple obedience of the prophet, a feature discernible in other prophets likewise. God tells him to do an act which seems strange; but, "to obey is better than sacrifice." This was the principle enunciated by Samuel the prophet, living under a law where "every transgression and disobedience received a just recompense of reward." How much more does this holy principle apply to us, who live under a better covenant, wherein we are "elected unto an obedience" which flows from the implantation of God's laws in the heart and from union with the Lord of life, whose steps we are bound to follow, and from whom, as from the root, we the branches draw nourishment and strength to enable us so to walk.

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Brethren in the Lord, it is our high privilege to shine as lights in the world; let us live up to it.

The sin of Israel then, as symbolically shewn in the person of the prophet's wife, was that of idolatry. Many times in Hosea is this sin laid to Israel's charge, "Of their silver and their gold have they made them idols" (viii. 4). "They sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen" (xiii. 2). "I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal" (ii. 8). For this sin the Lord was about to punish Israel; but He is "merciful and gracious, long-suffering, forgiving iniquity, transgression, and sin," and so, before inflicting the punishment, He uttered a warning voice, and lovingly invited the backslider to return—"Plead with your mother, plead: let her put away her whoredoms out of her sight" (ii. 2). These words seem to be addressed either to the prophet, or to a believing remnant among the people, who had not been guilty of the idolatry of the nation. The message to be delivered was that with which a loving father would call back his erring yet beloved child: "Say ye unto your brethren, My people; and to your sisters, Having obtained mercy" (ii. 1) But Israel turned a deaf ear to the voice of mercy, and the Father was constrained to chasten his child. From her first revolt under Jeroboam she had been idolatrous. God had raised up, amongst others, Jehu, who destroyed idolatry out of the nation. For this he had been promised that his children of the fourth generation should sit on the thone of Israel (2 Kings x. 28, 30). It was in the reign of Jeroboam, the third descendant of Jehu, that Hosea prophesied (i. 1). The fourth reigned but six months, and then the Lord, having in truthfulness fulfilled His promise to Jehu, caused his royal house to cease. A stranger usurped the throne (2 Kings xv. 8, 10).

The Lord's intention to cut off the house of Jehu was shewn by type, in the name of the prophet's first son, Jezreel: "Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu" (i. 4). In Jezreel did Jehu slay Ahab's family (2 Kings ix. 30, 37; x. 11). The idolatry of this last-named king is thus mentioned—"Ahab did evil in the sight of the Lord above all that were before him. And as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him." He built a house for Baal, and "did more to provoke the Lord than all the kings of Israel that went before him" (1 Kings xvi. 30–33). For such sins did God exterminate Ahab and his race. His instrument was Jehu; the place of vengeance was Jezreel. Memorable from this circumstance, that it was a witness to God's hatred of idolatry, and Jehu's zeal in destroying it, how little would it be expected that Jehu should himself become an idolater! Yet so it was: "From the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden

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calves that were in Bethel, and that were in Dan. Jehu took no heed to walk in the laws of the Lord God of Israel: for he departed not from the sins of Jeroboam" (2 Kings x. 29, 31). The blood of idolaters had been shed in Jezreel. The shedder of it had himself become an idolater; so that the blood of those who fell by his hand called for vengeance from the ground. And the Lord said, "I will avenge the blood of Jezreel upon the house of Jehu" (i. 4). The boy was therefore to be, in his own person, a living witness to God's truthful word of threatened vengeance.

But Jezreel signifies, Losing the friendship of God. The child was therefore to be a type also of Israel's loss of favour in the sight of God, expressed in the words, "I will cause to cease the kingdom of the house of Israel" (i. 4). This threatened judgment God brought to pass at the captivity by Salmanezer, as narrated in 2 Kings xvii. It may be important to notice, that by the wording of the prediction, it was the kingdom, and not the people, of the house of Israel, that should cease; and it is in agreement with ver. 10, where the children of Israel are said to be numberless, even after ceasing to be a kingdom. As a second type of the Lord's intended dealings with the nation, the boy Jezreel therefore presented in his person a view of Israel without God's favour or friendship.

Dear brethren, is not this a picture of our natural state? Originally in the happy innocence of recent creation, man walked and talked with God. Sin subverted his whole being. He became, or rather we became, either idolaters, or merely nominal worshippers, or perhaps infidels. We have lost God's friendship, and are as well also far off from God (Eph. iv. 18; Col. i. 21). Thus we find ourselves, and but for His mercy thus we continue, and in this state we perish. Thanks be to God for His unspeakable gift, whereby we are redeemed.

There is yet another meaning to the word Jezreel: The seed of God. We first notice the fact recorded of this child being the prophet's, she "bare him a son" (i. 3), which is not said of either of the other children. God had united the children of Israel to Him as a nation, and had made known this union under the emblem of marriage. The result was, that He had a seed amongst them of His own. The apostle's words also give this idea, "They are not all Israel, who are of Israel" (Rom. ix. 6). The boy Jezreel, the prophet's own child, was the symbol of this holy seed; and although the nation, as a nation, were sinful, yet there was a true seed of God amongst them. The apostle instances himself as a proof of this in his day: "God hath not cast away His people which He foreknew, for I am an Israelite." And the word that was true then, "At this present time also there is a remnant according to the election of grace" (Rom xi. 1, 2, 5), has, we doubt not, been true ever since, and is true now. Never was there a time in which God had not a holy remnant, and for these He was always jealous (Zech. ii. 8). The idolatrous descendants of Jehu had probably persecuted these people of God, and He would now avenge the blood thus shed, "the blood of Jezreel" (Hosea i. 4). As there will be occasion to enter more fully

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into the bearing this signification has upon the prophecy, we leave it for the present.

The second child of the prophet was named Lo-ruhamah, interpreted in the context to mean, Not having obtained mercy (i. 6). A clue is given as to the time from which this withdrawal of mercy commenced, in the mention made by the prophet of the continuance of the kingdom of Judah after the cessation of the kingdom of Israel (ver. 7). It would therefore be dated from the breaking up of the latter kingdom, at the invasion by Salmanezer (2 Kings xvii.); whereas the kingdom of Judah, or rather perhaps the existence of the two tribes as a nation, continued more than 700 years longer. The obtainment of mercy by Judah, in being spared for this long period, may be considered to be a first fulfilment of the prediction. Israel may be said to have not obtained mercy when the word in the context was fulfilled, "I will *utterly* take them away" (ver. 6).

The distinction drawn in ver. 6, 7, between Judah and Israel, in reference to the child Lo-ruhamah, shews that she was a symbol of the ten tribes, or kingdom of Israel. The nation is addressed under the name of this child in ii. 1; and the assertion respecting her and her brother Lo-ammi in ver. 4, that they were "the children of whoredoms," seems to shew that they were not the prophet's children, but that after the birth of Jezreel, who is distinctly said to be his son, their mother returned to her former wickedness, even while married to Hosea. That she did so is also to be gathered from iii. 1. Lo-ruhamah, then, represented the ten tribes, but not as God's children (Jezreel was *their* type, he was the prophet's son); but the ten tribes as separated from God. This was their own sinful act in the days of Jeroboam the son of Nebat, for although there might be the Jezreel amongst them, yet the bulk of them worshipped the calves which he set up in Bethel and in Dan. Nor is there any intimation of their ever again becoming a nation by themselves, but only in connexion with Judah, when they will form one nation together.

Her condition now, as described in chap. ii. 3–13, has been fully verified.—The land has ceased to yield her fruit: "I will take away my corn in the time thereof, and my wine in the season thereof. I will destroy her vines and her fig-trees; the beasts of the field shall eat them" (ver. 9, 12). The worship of the Lord is hardly known there: "I will cause all her mirth to cease, her new moons, and her sabbaths, and all her solemn feasts" (ver. 11). As a nation, God has ceased to be her God. As a nation, she is lost for the last 2500 years. As a nation, she has been these "many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim" (iii. 4). No king has reigned over Israel since the day when Samaria was led captive by Salmanezer; no ruler of her own has held sway over her; no sacrifice has she offered either to Baal or to the Lord; no priest wearing an ephod has officiated for her: she is unknown. As a nation, she is lost.

It becomes an interesting inquiry, where now are the tribes of Israel?

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Frequently mentioned in the prophets as preserved, to be hereafter restored to God's favour and to the land of their inheritance, they yet are unknown among the nations of the earth. Not like Judah, whose sons are recognised in every country, the living witnesses of the truth of God. Where then is Israel? The only certain answer that can be given is, Outcast. Thus are they designated in Isaiah xi. 12, in contradistinction to Judah, who is termed Dispersed only. Hosea says, "Yet," notwithstanding God will cause the kingdom to cease, and notwithstanding He will utterly take them away, "yet, the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered" (i. 10). Somewhere, then, they must still exist, although unknown to us. The context to these words, if not quoted, is at least alluded to by the apostle Peter: "Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy" (1 Pet. ii. 10). In what sense does the apostle use the words? As the complete fulfilment of the prophecy? or as a partial fulfilment, in anticipation of a second and more complete one? In reference to this, we note the persons to whom this epistle was first addressed, "The elect strangers scattered." We note also the similar application of Exod. xix. 6 in the previous verse. Peter was the apostle of the circumcision, and his epistle is supposed to have been addressed to the sons of Israel and Judah, dispersed through the countries he names. The apostle Paul seems also to notice the existence of the tribes of both nations as a fact known in his day, saying before Agrippa, when speaking of the hope of the promise made by God to the fathers, "Unto which promise our twelve tribes hope to come" (Acts xxvi. 7). The quotations made by Peter, and alluded to above, contain a part only of the context from which they are quoted, and what is left out in each passage has reference apparently to the time still future in the history of Israel.

The Lord, speaking by our prophet, says, "I will allure her, and bring her into the wilderness, and speak comfortably unto her" (ii. 14). Where is this wilderness wherein Israel is to be comforted? Is it the same as in Jer. xxxi. 2 and Ezek. xx. 35? And may the expression, "wilderness of the people," in the last named text, be understood as implying a state of residence among the nations of the earth, as in the case of those whom Peter addressed in his epistle? If so, are they there now? and what position do they occupy? Are the ten tribes of Israel so scattered amongst the nations as to have lost their national and distinctive standing, and to have become amalgamated with these nations? Should this be so, the application of the expression here made is perhaps only the first sense in which it is used in the prophecy. There seems to be another bringing into the wilderness, and this is yet future.

But the prophet's wife had a third child, Lo-ammi, born also during her wicked life after her marriage, called equally with Lo-ruhamah, a child of whoredom (ii. 4). After the breaking up of the kingdom of Israel, or the ten tribes, there were still two tribes left, who became the kingdom of Judah, and were continued as such until the days of our

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Lord. But they also fell away from God, not like Israel by open idolatry, but by rejection of the mercy sent to them in the person of the Saviour. Up to this event they were nominally the people of God, and really the only nation upon earth where the true worship of Him existed. But when they cast out the Lord, putting him to death, and refused his salvation, they were also broken up from being a people, and have been these 1800 years wanderers among the nations. They are not now God's people. Lo-ammi is written upon them.

It is in the time of trouble and sorrow that the Lord often meets the sinner. His hand is laid upon him, and He brings him into the furnace of affliction; nor does He take away or lessen the heat of the furnace, until the dross is purged, and He sees His own image reflected in him. The word that humbles is then used to raise up. The heart, broken for sin, is led to receive the glad tidings of pardon, through the atonement of the Saviour, and to rejoice. The process may be long, but it issues in peace and joy to the soul.

Lo, the children of Israel are brought into the wilderness to receive comfort. "I will allure her, and speak comfortably unto her" (ii. 14). "Can a woman forget her child?" asks the Lord; "Yea, they may forget, yet will I not forget thee" (Ps. xlix. 15). "How shall I give thee up, Ephraim? Shall I deliver thee up, O Israel? How shall I make thee as Admah? shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled" (Hosea xi. 8). The voice in the wilderness says, "Comfort ye, comfort ye my people" (Isa. xl. 1, 3). The time came, the fulness of the time, when the Lord's purpose of mercy was to be manifested. He sent forth His only begotten Son, the true Jezreel, the seed of God. He came not first to Israel the ten tribes, but he came to Judah the two tribes; and thus a second accomplishment of Hosea i. 6, 7 was brought to pass, "I will no more have mercy upon the house of Israel, but I will have mercy upon the house of Judah." To Judah mercy was then sent, although the majority of the nation rejected it; while Israel was left without this precious gift, being, so far as we are aware, expatriated and unknown.

But mercy was to be shewn to Israel as well as to Judah notwithstanding: "In the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God" (i. 10). There is here a contrast between the expressions which depict Israel's two positions—"people" and "sons;" the first having reference to their national standing; the last to their adoption into a family of whom Jesus the seed of God is the head or elder brother, not ashamed to acknowledge those who are also the seed of God as his brethren. And thus there appears to be a connexion between the prediction of blessing, and the antitype of the boy Jezreel: "Ye are the sons of the living God;" "Great shall be the day of the seed of God." The boy Jezreel would seem to be the type of the only begotten Son of God, through whom the Father brings many other sons unto glory.

And in reference to this, as regards Ephraim, there is an expression in Jer. xxxi. 9 (the chapter which contains the promise of the new

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covenant) which opens a field for thought, "I am a father to Israel, and Ephraim is my first-born." But it is said of the son of David, "I will make *him* my first-born" (Ps. lxxxix. 27). An inquiry suggests itself, How do these apparently contradictory statements agree? Union with our blessed Lord entitles the believer to the same standing in the Father's sight as He occupies; identity with Him places us as the Father's first-born. Ephraim, when again turned to the Lord, will be so united to the Saviour as to obtain this blessed position.

Some years' study of the prophetic Word has led us to the conclusion, that almost all prophecy has a germinating or progressive fulfilment; that God's principle is development; and that the complete accomplishment of a great part is yet future. In the remarks therefore that have been made above, the suggestions as to the application of the text refer only to a primary or commencing fulfilment of the prophecy.

In the same manner, the expression "The day of Jezreel," seems to have more than one application; referring first to the day when God avenged the blood of Jezreel upon the house of Jehu, and caused to cease the kingdom, breaking the bow of Israel in the valley of Jezreel (i. 4, 5). A second reference would perhaps be to the day when Jesus the Son of God came with mercy to the house of Judah; and in this sense of the expression "the day of Jezreel" still continues, during which the Lord is calling out "one of a city, and two of a family," "not of Jews only, but of Gentiles also." But the *great* day of Jezreel is doubtless future. To the consideration of this great day we now direct our thoughts.

It seems to be ushered in by a gathering of the lost ones. Connected with it is a word of mercy. Previous to the gathering, there appears to be a desire kindled in Israel to turn again to the Lord. The place of the gathering is perhaps the wilderness. Many other prophecies agree with these in the manner of Israel's restoration and conversion.

"I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, and I will bring you into the wilderness of the people" (Ezek. xx. 34, 35). "I will allure her, and bring her into the wilderness, and speak comfortably unto her" (Hosea ii. 14). Again the voice speaks in the wilderness, "Comfort ye, comfort ye my people; speak ye comfortably to Jerusalem:" and this time is added, "Her warfare is accomplished; her iniquity is pardoned. Prepare ye the way of the Lord, for His glory shall now be revealed" (Isa. xl. 1–5). So that that other word will be brought to pass, "The people that were left of the sword found grace in the wilderness, even Israel," now about to enter into her rest. And why has she now found grace? Because the Lord has "loved her with an everlasting love" (Jer. xxxi. 1–3). But comfort is often given to the sorrowful when in deep affliction, and thus perhaps it may be with Israel. While in the wilderness, she may have to pass through that great tribulation which is said to await her yet, before she is brought into covenant with her God, and which is designated "the time of Jacob's trouble. But she shall be saved out of it" (Jer. xxx. 3, with 7). Perhaps it may be

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during this time that "the children of Judah and the children of Israel together will appoint themselves one head" (Hos. i. 11).

We believe from the prophetic Word, that the conversion of the nations will not take place before the second advent of the Lord Jesus; and that it is only when they have an open vision of His coming in glory that they will believe in Him. The same prophetic Word speaks of there being many of the nations settled in Palestine before this last-named event. So that a conclusion is arrived at, that the first movement in their restoration will be their own work, in a state of unbelief as regards Jesus of Nazareth. There are also prophecies which rather give the idea that they will themselves set up a Messiah, or perhaps give their allegiance to one of the world's great ones, and recognise him as their Messiah, who will promise to reinstate them in their national polity, and by his power and influence sustain them in that position. The last-quoted Scripture is one of these. If this false Messiah break truce with them, as some prophetic students have supposed from the reading of Dan. ix. 27, they may then be led to "seek the Lord their God, and David their king, and to fear the Lord and his goodness" (Hos. iii. 5), being perhaps driven into the wilderness as the result of the troubles mentioned in Zech. xiv. 2. This seeking, being blessed by God to them, will doubtless issue in making ready a people prepared for the Lord when He comes. Then will those words, Ammi, "My people," Ruhamah, "Having obtained mercy," uttered by a believing remnant, probably of Judah, in the wilderness, find a response in the hearts of Israel, "Take away all iniquity, and receive us graciously, for in thee the fatherless findeth mercy" (xiv. 2, 3). Some, indeed, there will still be hard-hearted, and rejecters of the message. It is said of them, "I will purge out from among you the rebels, and them that transgress against me, and they shall not enter into the land of Israel" (Ezek. xx. 38). The same feature—viz., a believing remnant of Judah preaching to the outcasts of Israel—is discernible in Isa. lxvi. 19, 20, "I will send those that escape of them"—the ungodly among Judah of ver. 17—to be consumed, all but this remnant who escape, "and they shall bring all your brethren for an offering unto the Lord, out of all nations, to my holy mountain Jerusalem. And I will also take of them for priests and for Levites, saith the Lord."

In the conversion of the sinner, the frame of mind alluded to above is not unfrequent. A self-seeking of God often accompanies awakening; but if the awakening be the work of the Holy Spirit, and consequently continue and ripen until perfect, all self is then thrown aside, and in time the soul is brought into union with Jesus—once far off, now made nigh by His blood. And thus it may be with Israel; for we can trace a similarity in God's dealings, whether with a nation or an individual. If the wilderness be the place where such an awakening takes place as regards Israel, until they seek the Lord in earnest, it would be the plaee spoken of in i. 10, where at first it will be said unto them, "Ye are not my people," but afterwards, "Ye are the sons of the living God." There is a word in Isa. lvi. 8 which seems to belong to this event,

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"The Lord God, who gathereth the outcasts of Israel, saith, Yet will I gather others to him, beside those that are gathered unto him." We note that two gatherings of the outcasts of Israel are here spoken of—a former one, and another when they cease to be outcast.

After the time spent in the wilderness, be it long or short, God will bless Israel: "I will give her her vineyards *from thence*, and the valley of Achor for a door of hope." This valley is first mentioned in Josh. vii. 26, where the sin of Achan was judged and punished. This place is to be "for a door of hope" to returning Israel in their day of trouble, and "a place for the herds to lie down in" (Isa. lxv. 10); judgment being thus combined with restoring mercy. "And she shall sing there, as in the days of her youth" (ii. 15). And what will be her song? "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me" (Isa. xii. 1). A combination of the two songs of Moses and of Micah, "Who is like unto thee, O Lord, glorious in holiness, fearful in praises, doing wonders?" (Exod. xv. 11). "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?" (Mic. vii. 18). Her vineyards shall be restored to her; her land, so long desolate, shall abound with increased fertility: "I will hear, saith the Lord, I will hear, or help, or act upon, the heavens," which "shall give their dew;" "and they shall help the earth," which "shall give her increase;" "and the earth shall help the corn, and the wine, and the oil," "the seed shall be prosperous, the vine shall give her fruit;" "and they shall help Jezreel" (Hos. ii. 21, 22, with Zech. viii. 12). The productiveness of the land, then, is a part of the blessing of the great day of Jezreel. And the destruction of her enemies will complete Israel's temporal prosperity: "I will break the bow, and the sword, and the battle, out of the land, and will make them to lie down safely" (ii. 18).

But whatever may be her attainment as to purely earthly happiness, it will not reach to her state of spiritual joy: "I will take the names of Baalim out of her mouth, and they shall be no more remembered by their name. And I will betroth thee unto me for ever, saith the Lord, yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies" (ii. 17, 19). Whether this betrothment as regards Israel be going on now or not, it is a state which certainly awaits her when the Lord shall turn the captivity of Zion. If it be now in operation, it is merely the election of comparatively few; for the marriage feast is not yet prepared, the King's Son has not yet come in his wedding garments to sit down with his bride. Israel is still in the wilderness. Yet the word stands, "I will betroth thee unto me for ever." This peculiar relationship of restored Israel is also the subject of prophecy in Isa. liv. 4, "Thou shalt not remember the reproach of thy widowhood any more. For thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel." "At that day, saith the Lord, thou shalt call me Ishi" (ii. 16). This was Eve's title of relationship to Adam in Eden, when, as Ish and Isha (Gen. ii. 23, 24),

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they stood as the type of Christ and the Church, according to Eph. v. 30, 32. How sweet and precious is it to be thus united to Jesus! Brought one by one into union with Him, through living faith we abide in Him, and He in us, according to His own blessed word. He puts upon us His robe of righteousness, He clothes us with the garments of salvation, He bears us on His heart before the Father, He loves us with His own everlasting love, and *therefore* with tender mercies he has drawn us to Himself. By nature we call God, "Baali," "Lord," as a servant to his master. Now no longer servants, but children, we belong to His Son, given unto Him by the Father; arrayed in white garments as the bride of the Lamb, and waiting to be called up to the marriage feast, we call Him Ishi. We note a change in the person in Hosea ii. 16, and in this verse only. This is not unusual in the prophets. It seems to make more conspicuous the close union with the Saviour which connects Israel when she calls Him no more Baali (ver. 16). Her language, responding to His call, will be, "What have I to do any more with idols? I have heard and observed *Him*" (xiv. 8). As if after one sight of *Him* she could no longer rebel, no more depart.

With regard also to the titles in this verse (ii. 16), whenever God reveals Himself under any title, the importance of such revelation seems deepened. Israel will become a righteous seed only at the Lord's appearing, when she will be united to Him as His bride. Until then He is her redeemer, in respect of His work at His first advent, but then He will be her husband (Isa. liv. 5, with xl. 10).

A glory similar in kind, but greater in degree, is prepared for believers. *We* believe Him in rejection, not seeing Him. *They* believe when they see. "Blessed are they that have not seen, and yet have believed." The bride is twofold, yet in both cases she is Jerusalem. The bride of Messiah is the earthly city (Isa. lxii. 4, 5). The bride of the Lamb is the heavenly city (Rev. xxi. 2, 9, 10). The marriage feast is perhaps restricted to the latter, and it takes place at the Lord's advent (Rev. xix. 7-9, 11-16). Nevertheless, there will be two espousals, and the Lord will be the husband to both. In carrying the history of Israel beyond this period, we read of some who will die in the Lord (spoken, however, of Gentiles as well), as being more blessed than those who die now: "Blessed are the dead which die in the Lord from henceforth" (Rev. xiv. 13). These will probably be translated from the earthly to the heavenly Jerusalem, their works following them to the judgment at the end of the Lord's reign.

The true Jezreel having united Israel to Himself as His people, or rather as His bride, bestows on her his own standing as Jezreel, the seed of God. As such, God will apparently employ her in the work of making known his salvation to the distant nations of the world: "I will sow her unto me in the earth" (ii. 23). Another prophet also has the same: "I will sow them among the people, and they shall remember me in far countries" (Zech. x. 9). And Isaiah, to the same effect, says, "Israel shall blossom and bud, and fill the face of the world with fruit" (xxvii. 6). The Jews, and not the Gentiles, will be the mis-

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sionaries to convert the world; and then shall "the earth be filled with the glory of the Lord," and "the knowledge" of it also, "as the waters cover the sea."

In reviewing what has been said, we discover three strains of prophecy in these three chapters—the first from i. 1 to ii. 1; the second from ii. 2 to ii. 23; the third from iii. 1 to iii. 5.

The first contains the rebellion of Israel, the rejection of Israel, and the redemption of Israel; and after describing how God will own them, their great multitude, and the day of the seed of God, their loving Father says to them, Ammi Ruhamah.

The second strain, similar to the first in construction, but different in the relationship it reveals, tells of their adultery, rejection, and re-espousal.

The third speaks of their idolatry, their present state as the consequence of it, and their future turning to the Lord.

In chapter i. we have the filial relationship; in chapter ii. the conjugal relationship; in chapter iii. the willing service. And with regard to this last, what a beautiful expression is that one, fearing God and fearing the goodness of God (ver. 5). Moses, when he asked to see the Lord's face, was told that he could not see it and live; but, said the Lord, "I will make all my goodness pass before thee" (Exod. xxxiii. 18-23). Peter, when the miraculous draught of fishes was given, feared and cried, "Depart from me, for I am a sinful man, O Lord." Any marvellous display of the goodness of the Lord should tend to the increase of godly fear, and to a closer walking with God. Such fear evidences sonship; it is adoration, admiration. It will be the state of Israel in the future (Jer. xxxiii. 9).

Brethren, glory awaits Israel; glory awaits us also. The prospect of it cheers us on our way. The heavy path seems lightsome; the sun shines upon it. The word to us is, "He that shall come will come. He will not tarry." We see already the beginning of those things the Lord announced as his precursors. His word then was, and is still, "Lift up your heads; your redemption draweth nigh." Come, Lord Jesus. Come quickly.

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Reviews.

Laws from Heaven for Life on Earth: Illustrations of the Book of Proverbs. By the Rev. W. Arnot, Glasgow. London: Nelson and Sons. 1857.

We have here a selection of ninety-five portions of the Book of Proverbs, felicitously illustrated by one who writes with feeling freshness and graphic power. The author's views of Gospel truth are clear and decided.

"Faith is not fear, and fear is not faith. The terrors of the Lord beaming in upon the conscience, using guilt as fuel for the flame of a premature torment, this is not religion. Christianity is not a dark ground, with here and there a quivering streak of light thrown in; blessed hope is the very basis of it. It flies to God, not from Him. It is not the slave's struggle to escape from Divine vengeance; it is the dear child's confidence in a Father's love" (P. 116). "Bear in mind that religion is not all and only an anxious fearful seeking; it is a getting too, and a glad enjoying" (P. 135).

We like his remarks on inspiration, to which he is led by meeting so often with the words, "*My son.*" A careless reader might pass by this word as a thing of course; but not so Paul when quoting it in Hebrews xii. He gathers a meaning from it, viz., that God speaketh unto us as unto children.

"Incidentally we obtain here a lesson on the interpretation of Scripture. Some would confine themselves to the leading facts and principles, setting aside as unimportant whatever pertains merely to the manner of the communication. By this method much is lost. It is not a thrifty way of managing the bread that cometh down from heaven. 'Gather up the fragments that none be lost.'—'*My son.*' The Spirit in Paul recognised this as a mark of God's paternal tenderness, and used it as a ground of glad encouragement to desponding believers. Of design, and not of accident, was the word thrown into that form as it issued at first from the lips of Solomon. God intended hereby to reveal himself as a Father, and to grave that view of His character in the Scripture, as with a pen of iron and the point of a diamond.

"Some men raise a debate about inspiration, whether every word be inspired, or only one. There was no such idea in Paul's mind. Not only the main propositions, but the incidental tone and cast of the language, is understood to express the mind of God" (P. 126, 127).

He has a remark on Prov. iv. 18 that deserves notice. It is not to *the sun* that the path of the just is here compared; it is to the light breaking and increasing in proportion as the sun appears. "The sun is an emblem, not of the justified, but of the justifier." And here is a most important truth:—

"I think I see many a Christian useless to the world in this way—*he is almost full, but not overflowing.* He is concerned about the great things of eternity, but he is not so completely possessed as to let the spirit of Christ flow over into the smallest, commonest things of daily life. But it is by

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these he touches others; and therefore, real Christian though he be, he does little good to others; perhaps he does harm to others by misrepresenting Christ to them, and even misrepresenting himself" (P. 277).

There are a few allusions to the future, in all of which we can fully sympathise. Here is one regarding *Creation's Sabbath*, p. 144:—

"Throughout the present week (a thousand years is with the Lord as one day) creation labours painfully, by reason of a rent that runs through its spiritual side; provision has been made for healing it, and even now the process is going on. These labour days spring from a preceding holy rest, and they will issue in another Sabbath soon. Creation is groaning now for its promised rest. When it comes the material world will again be a perfect platform for the display of its Maker's goodness. When the earth is made new, it will be the dwelling-place of righteousness. The material and the spiritual, like body and soul, each fearfully made, and together wonderfully united, will be the perfect manifestation of Divine wisdom and love."

Another occurs, p. 349, speaking of "Hope deferred making the heart sick:"—

"In the tumults of these latter days, some earnest spirits greatly long for the second coming of the Lord. Their hope has been deferred, and their hearts are sick; but when the desire cometh—and He shall come without sin unto salvation—the sorrow will no more be remembered in the joy of their Lord. To them that look for Him He will appear, and His coming will be like the morning. This "Tree of Life," the redeemed of the Lord, when they come to Zion, shall sit under His shadow with great delight, and the days of their mourning shall be ended. 'The Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.'"

Let us make one quotation more. Led by Prov. x. 15, "The rich man's wealth is his strong city," to speak of the money power, he writes, p. 247:—

"It is an interesting and remarkable fact that the Jews wield this power in a greater degree than any other people. Already the germs of vast power are in possession of the Jews; but in the meantime, the want of a country of their own effectually checks its exercise. The mighty lever is in their hands, but they are comparatively powerless for want of a fulcrum to lean it upon. The proposal to buy the land of Canaan has often been mooted among them. They could easily produce the price; but other difficulties interpose. The power 'that letteth' may soon be taken out of the way. In those eastern countries in our own day the Angel of the Lord is doing wondrously: it is our part, like Manoah and his wife, reverently to look on."

The Hexaglott Bible, *&c.* London: Henry Cohn.

This is the first part of what promises to be a most beautiful Bible in six languages—Hebrew, Greek, Latin, English, German, French. If the execution of the rest of it corresponds with this, the work will be one which every scholar will desire to possess. Type, paper, getting up, &c., all are admirable. The prospectus promises all care and competency in the supervision, which we trust will be fulfilled, as much,—everything, we may say,—depends on these.

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Revised English Scriptures, with Notes. The Epistles of Paul to the Thessalonians, translated from the Greek, with Notes, &c. New York: American Bible Union. 1856.

THIS work will be of no small value to the student, were it for nothing else than the laborious and ample collection of criticisms, which makes it quite a "Synopsis Criticorum." There is much fairness as well as fulness in the notes, and the amount of research is such that the reader will find himself in possession of all the really valuable authorship as well as criticism of the subject within a very brief compass. Many excellent suggestions will be found here for the elucidation of the apostle's arguments and language. We give an important note on 2 Thess. ii. 2, translated, "that the day of Christ is at hand:"—

"From the supposed necessity of the case, rather than from any grammatical compulsion, the interpretation of E. V. has been very generally acquiesced in. But, 1. assuming that by σαλευθῆναι ἀπὸ τοῦ νοὸς . . . θροεῖσθαι is expressed the agitation of fear (Oecum. ταραχθῆναι καὶ φοβηθῆναι. See N. i.), and not the commotion which a sudden joy might occasion, there was really nothing in this idea of the nearness of the advent, that was likely of itself to strike with panic a church, such as the one at Thessalonica is in these Epistles described to have been (v. 13; ch. i. 3, &c.; 1 Thess. i. 3, &c., ii. 13, 14, 19, 20, iii. 6–9, &c.). Only the 'evil servant' finds comfort and security in the thought, 'My lord delayeth his coming' (Matt. xxiv. 48); whereas of all true Christians it is a scriptural characteristic, that they 'love His appearing' (2 Tim. iv. 8. Comp. also Luke xxi. 28; Rom. viii. 23; Tit. ii. 13; 2 Pet. iii. 12, N. p; Rev. xxii. 20, &c.). In the former Epistle, accordingly, the Thessalonians themselves are seen 'waiting for the Son of God from heaven' (ch. i. 10); and even here, the very consolation, with which Paul has just been seeking to refresh and strengthen his afflicted brethren, is drawn by him from the gleaming fountain of this same blessed hope (ch. i. 7, 10). 'Colligendum est robur ad durandum,' says Calv., on James v. 8; 'colligi autem melius non potest, quam ex spe et quasi intuitu propinqui adventus Domini:' 'Strength must be gathered for endurance; but in no way can this better be done, than by hoping for, and, so to speak, gazing at, the speedy coming of the Lord.' 2. As commonly explained, the text presents a singular and solitary contrast to the other chronological intimations of the New Testament on the subject of the advent; *e. g.* Matt. xxiv. 42–44; John xvi. 16; Rom. xiii. 12; Phil. iv. 5; Heb. x. 25, 37; James v. 8; 1 Pet. iv. 7; 1 John ii. 18; Rev. xxii. 20;—(passages which deserve consideration as well in a subjective regard). Calv.'s solution of this difficulty, 'Instat enim Dei respectu, apud quem mille anni sunt tanquam dies unus:' 'It is at hand in respect of God, with whom a thousand years are as one day,' is not quite satisfactory. 3. The phrase *is at hand* occurs twenty times elsewhere in the English N. T.; and in no one of those instances does it stand for the Greek word so translated here, but in nine instances for ἤγγικε; in ten for ἐγγύς [ἐστιν]; and once, though inadequately, 2 Tim. iv. 6, for ἐφέστηκε. This last case being plainly analogous to our own, it may be remarked in passing, that *is upon me* (Germ. *ist vorhanden*, of which De W. and Huth.'s summary negative is not a sufficient disproof; Mack. *hath come;* Fr. S. *est arrivé*) is in that instance the only idea that either gives the force of the term, or harmonises with the context: ἤδη σπένδομαι . . . τὸν δρόμον τετέλεκα. [It may likewise be noted, that Chrysost. and Oecum., in their comments on this verse, substitute forms of ἐφίστημι for ἐνέστ.] No one would think of rendering *metasque dati pervenit ad aevi* (Virg. *Aen.* x. 472), '*he is approaching*, or *he is very near*, the

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limits of his appointed time;' though Turnus survived several days. 4. As it is difficult to perceive on what grounds, except those of rhetorical hyperbole, the perfect of ἐνίστημι could be predicated of that which, however near, is still future, so, as far as I can trace the form, it never is so employed, but invariably denotes actual presence. The classical usage is fairly represented in such places as Xen. *H. G.* 2. 1. 6. *τῶν ἐνεστηκότων πραγμάτων, the present state of affairs;* in the familiar ὁ ἐνεστηκὼς [ἐνεστὼς] πόλεμος, *the existing war,* with which may be compared Dem. 255. 9. ὁ γὰρ τότ' ἐνστὰς πόλεμος; in the grammatical χρόνος ἐνεστώς, for the *present tense*; &c. The Sept. may be consulted at Esdr. ix. 6; 1 Macc. xii. 44; 2 Macc. iii. 17, vi. 9, xii. 3; 3 Macc. i. 16, &c., to which may be added Jos. *Antt.* 16. 6. 2. *τὸ ἔθνος τῶν Ἰουδαίων εὐχάριστον εὑρέθη, οὐ μόνον ἐν τῷ ἐνεστῶτι καιρῷ, ἀλλὰ καὶ ἐν τῷ προγεγενημένῳ,* where the former reference, equally with the latter, excludes all idea of future time. And lastly, as regards the N. T. itself, this verb occurs elsewhere in the six following places: Rom. viii. 38; 1 Cor. iii. 22, vii. 26; Gal. i. 4; 2 Tim. iii. 1; Heb. ix. 9; in all of which it is properly rendered in E. V. *present;* except 2 Tim. iii. 1, where the future tense is=E. V. *shall come;* not, as Rob., shall '*stand near,* i.e. *be at hand, impend*' (the same phrases he employs also for our own text; in all the rest, *instant, present*). The 'perilous times' were not to follow 'the last days,' however closely, but to be included within them. (See Storr, *Opusc. Acad.* iii. 226–7.)—Applying now the result of this induction to the present passage, we get this meaning: 'As that the day of the Lord *is on hand, has set in, has come;*' and the danger to which the Thessalonians were exposed was that of supposing, either that the day of the Lord had come in some quite different way from that in which they had been taught to look for it, to wit, as the day of the Lord's personal return; or else that this great crisis had actually transpired, and in that precise shape, while they were not aware of it. When Paul wrote the first Epistle, they were sorrowing by the graves of their departed friends, and the grief of nature was enhanced by an apprehension that their beloved ones might suffer loss at the coming of the Lord. But now, should they hear that He had come, and had not called for them, a yet deeper, more agitating emotion must seize them, lest they themselves had forfeited their share in the glory of the kingdom. The latter suggestion may seem to involve a strange, if not an impossible, hallucination. But let it be considered, (1.) that the Lord's coming had been often compared, and this by Paul himself in his former communication, to the coming of a thief in the night (1 Thess. v. 2, 4); so that such an untruth, as that against which he now warns them, might the more easily be fathered on the apostle; especially as he had, moreover, in that same Epistle appeared to include himself and them as among those who might be living at the time (ch. iv. 15, 17). (2.) That such false alarms of stealthy advents had been actually foretold by Christ (Matt. xxiv. 23–26. It is worth noting, that the whole of Pelag.'s comment on the words, *Quasi instet dies Domini. Ne quis vos seducat ullo modo,* is the following reference to this prophecy: 'Dicentes: hic Christus, ecce illic'). And (3.) that such a delusion could scarcely be said to be greater than others which are known to have existed in the apostolic age. Comp. especially 1 Cor. xv. 12; 2 Tim. ii. 18.——Syr. with emphasis, 'that lo! the day of our Lord *is come.*' So at least the verb may properly be rendered, instead of, as Murd., *is at hand.*

Eclectic Notes; or, Notes of Discussions on Religious Topics at the Meetings of the Eclectic Society. Edited by J. H. Pratt, M.A. London: J. Nisbet & Co. 1856.

An interesting miscellany, not only on account of the subjects discussed,

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but also as a record of the men of the past generation. There is much variety here, and useful hints scattered throughout.

Modern Romanism, British and Continental: a popular view of the Theology, Literature, and Practical Workings of Popery in our Time. By the Rev. J. A. Huie. Edinburgh: Johnstone & Hunter. 1856.

This book ought to be better known than we fear it is. It is very much superior to the ordinary run of works upon the subject. It is full of varied and interesting research, as well as of clear and able argument.

The Way of Salvation; or, the Doctrine of Life Eternal, laid down in several Texts of Scripture, opened and applied, &c. By J. H. London, 1668.

We notice this book, not as being millenarian, or even prophetical, but merely to quote a sentence respecting the day of judgment:—

"By day we are not to understand precisely the space of twenty-four hours, which we call a natural day, but by an Hebraism usual in Scripture, time indefinite.—Jo. xvi. 26; 2 Cor. vi. 2."—(Page 508.)

We may notice the curious coincidence of arrangement between this and Boston's "Fourfold Estate." In his preface the author tells us that

"The sum of all truth is the knowledge of God in Jesus Christ, and the knowledge of ourselves, according to the fourfold estate of man—1. In his innocent estate. 2. In his corrupted estate. 3. In his restored estate. 4. In his future and eternal estate."

History of the Jewish Nation after the Destruction of Jerusalem under Titus. By the Rev. A. Edersheim, Ph.D. Edinburgh: Constable. 1856.

We recur to this useful and interesting volume, not merely for the purpose of recommending it to our readers, but of making the following extract relative to the Rabbinical interpretation of Scripture:—

"Certain exegetical principles were held to apply to every kind of interpretation. Thus it was distinctly asserted, that Scripture employed only such modes of expression (used them in the same sense) as were common in ordinary language. Nor did it ever make use (at least in the law) of mere figures, illustrations, or rhetorical appliances. Only two passages, Exod. xxi. 19, and xxii. 2, form an exception to this rule. In general, not a word, stroke, or particle, was in vain, or without its special meaning. The Bible also used elegant and choice language; and, for example, never used opprobrious epithets even to animals—a lesson this for us.

"The 'simple scriptural method,' of which the fundamental principle was, that commonly everything was to be taken in its ordinary acceptation, and had its peculiar meaning, proceeded upon certain definite rules, of which the following are a brief abstract:—

"1. Commonly all objects belonging to one class are implied in the legal determination applying to that class; where any difference of nature, or of

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special legal determination obtains between them, Scripture generally separates them, and repeats the general legal determination applying to them, as in Deut. xviii. 3. Such repetitions, then, have their peculiar purpose.

"2. For clearness' sake, Scripture sometimes repeats or adds what might otherwise have been inferred, as in Deut. xxiv. 16.

"3. If a statement is simply repeated, the repetition indicates that something additional was now meant to be conveyed.

"4. Sometimes a statement is made, only in order to shew that it does not apply to other cases.

"5. A word or verse is explained by a parallel passage in which the same word occurs. Thus, Exod. xii. 19, the word used for *found*—'no leaven shall be found,' occurs in Gen. xliv. 12, as: 'he searched and found;' and again, the word used for *searched* occurs in Zeph. i. 12, as: 'I will search Jerusalem *with candles.*' Hence leaven (Exod. xii. 19) must be searched for with candles.

"6. Sometimes laws on subjects vastly different are placed in juxtaposition, or in an apparently incongruous context, to shew that they belong to the same category as those amongst which they are placed.

"7. If one of two passages contains an injunction, which at the same time confirms that of a second, while the other appears to annul the injunction of the first, the second passage is to be rejected."

"*The Time of the End:*" *a Prophetic Period, developing, as predicted, an increase of Knowledge respecting the Prophecies and Periods that foretell the End: illustrated by the History of Prophetic Interpretation, the Expectation of the Church, and the various computations of the Times of Daniel and John, by Commentators, who generally terminate them between A.D.* 1830 *and* 1880. *Also,* "*Our Present Position in the Prophetic Calendar,*" *with his* "*Apocalyptic Seven-sealed Scroll,*" *by the Rev. E. B. Elliott, A.M.; Lectures on the Nature and Nearness of the Advent, by the Rev. John Cumming, D.D.; Lectures on the New Heavens and New Earth, by Dr Chalmers, Dr Hitchcock, and John Wesley; and the testimony of more than One Hundred Witnesses against the Modern Whitbyan Theory of a Millennium before the Advent.* By A CONGREGATIONALIST. Boston: Jewett and Co. 1856.

THIS American volume contains a vast deal of information on prophetical authorship, with full extracts. It is useful and interesting. We give one passage as to an American divine of the last century, the Rev. Joshua Spaulding:—

"As late as the great earthquake in New England, many Christians were looking, not for the modern millennium, but for the second coming of Christ; and with this expectation they arose and trimmed their lamps. Many Christians were then in an exercise of faith like that related of the reverend and godly Mr P——, who, awaking from sleep, said to his consort, 'My dear, the Lord is come; let us arise and go forth to meet Him.' I have had the testimony of elderly Christian people, in several parts of New England, that within their remembrance this doctrine was first advanced in the places where they lived, and have heard them name the ministers who first preached it in their churches. No doctrines can be more indisputably proved to have been the doctrines of the primitive church than those we call millenarian; and, beyond all dispute, the same were favourite doctrines with the fathers

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of New England; with the words of one of whom, writing upon this subject, we shall conclude our observations upon their antiquity: 'They are not new, but old; they may be new to some men, but I cannot say it is to their honour.'"—(*Spaulding's Lectures*, pp. 221, 222. A.D. 1796.)

"We are taught to pray, Thy kingdom come: thy will be done, as in heaven, *so in earth*: and we believe in Christ, that *all the earth* shall be filled with His glory.

"As on earth He was openly dishonoured, despised, and rejected; so on earth He will be openly honoured, admired, and adored. On earth He was dressed in a mock robe, and crowned with a crown of thorns; and on earth He will be dressed in the robes of his Father's glory, and crowned with *that* majesty, before which devils tremble, saints bow, and angels veil their faces." —(*Ib.* p. 123.)

"'He will descend upon the Mount of Olives—oh, with what grandeur! Sinai *quaked greatly*, when the Lord descended there: but when He shall step down upon the top of the holy Olivet, *and His feet shall stand* there, that mountain *shall cleave in the midst thereof*, and flee each way from His presence; yea, all the mountains round about will flee into the sea, and be no more found. Then will be heard a great voice out of heaven—the general shout of angels—saying, 'Behold, the tabernacle of God is with men, and he will dwell with them, and his servants shall serve him, and they shall see his face.'

"Eye hath not seen, nor ear heard, nor hath entered into the heart of man, the glory of this kingdom; before it, the fashions of the natural world —the heavens and the earth—will be wonderfully changed, gloriously renovated."—(*Ib.*, pp. 123, 124.)

"It has been a frequent error to look for rest short of God's rest. Good Zacharias and his brethren fondly looked for a rest in this life; that, *being delivered out of the hand of their enemies, they might serve God without fear in holiness and righteousness, all the days of their life.* This appears to have been an error among the tribes that entered into Canaan, which Joshua endeavoured to remove, by speaking of *another day*—that is, the rest of God, which is rest indeed; all short of which is labour and war.

"People, therefore, in the present expectation of a millenium, are looking for either too much or not enough. To be consistent, they must give up the idea either of its being *a sabbath—a rest*—or of its being probation time; for these ideas will never harmonise. *There remaineth a rest to the people of God;* but he that enters into it ceases from his labours.

"I know such arguments as these will be little felt by *them that are at ease in Zion,* whose condition I pray I may never envy; but they that *endure hardness as good soldiers* will think more of them.

"The doctrine of the millennium is truth; and the prevailing expectation that it is fast approaching, and is now very near, is doubtless rational. And is the millennial state of the church the *new* Jerusalem—the blessed and holy Jezreel? Is it a dowry for the faithful, of such richness—a promised reward for the prophets and saints, small and great, so truly estimable —*wherefore God is not ashamed to be called their God*? Is the millennium the day of marriage—the day of the consummation of redeeming love? Is it the day of the joy of the Lord—*the day of the gladness of his heart*? Is it the day when his espoused, *blessed of the Father,* shall enter into his joy, and when *the righteous shall shine forth as the sun in the kingdom of their Father*? Ye that love the appearing of Christ, lift up your heads and rejoice; your redemption draweth nigh. Comfort one another with these words."— (*Ib.* pp. 191, 192.)

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Travels and Researches in Chaldæa and Susiana; with an Account of Excavations at Warka, the "Erech" of Nimrod, and Shush, "Shushan the Palace" of Esther, in 1849–52, *under the orders of Major-General Sir W. F. Williams of Kars, Bart., K.C.B., M.P., and also of the Assyrian Excavation Fund in* 1853–4. By WILLIAM KENNETT LOFTUS, F.G.S. London: James Nisbet and Co., 21 Berners Street, 1857.

WE recur to this volume in order to select from it some further illustrations and confirmations of Scripture.

1. "*Slime (bitumen) for mortar*" (Gen. xi. 3).

Near to ancient Ur, and so not far from the plain of Shinar, stands Múgeyer, the tower of which reminds us at once of what is written in Gen. xi. 3. Mr Loftus says—

"The name Múgeyer is peculiarly given to a remarkable building, seventy feet high, which stands near the north end of the mounds, and which is the only example of a Babylonian temple remaining in good preservation, and not wholly covered by rubish. It is built of large bricks, which, from their being 'cemented with bitumen,' originates the modern name of Múgeyer. It consists of two distinct but massive storeys, having the plan of a right-angled parallelogram, the longest sides of which are the north-west and south-east."

2. *Burying (not burning) the dead, the ancient Chaldæan custom, as in Gen.* xxv. 4.

"If evidence were required that the early Chaldæans practised the rite of burial, Sinkara furnishes it beyond the shadow of a doubt. The whole area of the ruins is a cemetery. Wherever an excavation was made, vaults and graves invariably occurred, and the innumerable cuneiform records contained in them warrant their undoubted antiquity. So numerous were the clay tablets, I almost arrived at the conclusion that the fine brown dust of the mounds was nothing but the result of their decomposition!"

3. *Pitch* (Gen. vi. 14, and Exod. ii. 3).

"A few tumble-down houses and a small bazaar, chiefly stocked with water-melons and cucumbers, guard the eastern approach to the bridge of Hillah. The crossing this bridge—if it could deserve the title—produced considerable hesitation and consternation among the horsemen, many of whom, it was observed, wisely dismounted, lest a false step or other accident should precipitate both horse and rider into the rushing Euphrates. The bridge is one of boats—infirm and old—covered, like Noah's ark, 'without with pitch,' derived from the bitumen springs of Hit."

Again at Musseib "men were mending kúfahs—those round boats described by Herodotus as used in his time upon the rivers of Babylonia, and made of reeds, coated inside and out with melted bitumen, derived from the springs of Hit, higher up the Euphrates."

4. *A wild ass man* (Gen. xvi. 12).

"He acknowledged that we had always acted bountifully, and endeavoured to do good. 'But,' said he, 'the Arab is an Arab; he was born a donkey, and you cannot expect that he will die a horse!'"

5. *A lamb sent* (Isa. xvi. 1).

"The application was successful, and the document, giving the requisite permission, was duly received. Lieutenant Glascott and myself formed the

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vanguard of the party in taking possession of our old ground on the summit of the great mound, accompanied by two of Sûleiman Khan's officers, with an order for Sheikh Mûsâ'ad to attend our orders. His tents were pitched upon the eastern portion of the ruins, and he soon obeyed the summons, with four watchmen, and a lamb as a present, besides a lot of apologies for the smallness of his gift."

6. *Tents of Kedar* (Song i. 5).

In the marshes round Affej, he describes the following scene :—

"As we entered, fresh fuel was added to the blazing fire upon the ground, and produced a smoke so dense that our eyes, which had not served an apprenticeship in such an atmosphere, were completely blinded, and we remained for some time in utter ignorance of the sort of den we were in. When at length my vision had in some measure overcome the opacity of the smoke and penetrated through the density, I proceeded to examine the scene around me. I then discovered that we sat under a huge black goats'-hair tent, sixty feet long and twenty feet broad, supported in the centre by poles fourteen feet high. The sides were all pegged closely to the ground, so that the only means of exit for the smoke were through the entrance and the wide meshes of the tent itself."

7. *Alabaster-boxes, or vases* (Matt. xxvi. 7.)

At a locality near the ancient Susa, or Shushan, he writes—

"Decidedly the most interesting objects obtained at this locality were a collection of broken alabaster vases, some of which must have been of large dimensions. These vases are all of arragonite, or the so-called Oriental alabaster, which was fashioned into vessels of elegant shape, and in use for unguents, cosmetics, and other precious substances, as early as the fourth dynasty, continued so till the age of the Persian rulers. But there is one remarkable distinction as to the quality of the material. The vases of the early epoch are made of fine semi-transparent alabaster, of uniform grain and colour, while those of the later period are of the kind called zoned, shewing the successive accretions of the stalagmite of which they were composed."

8. *Silver shrines of idols* (Acts xix. 24).

"Venus was especially worshipped at Babylon, and her clay models are among the most common of those found throughout Babylonia. Those discovered at Sûsa are altogether of a different type, and exhibit some remarkable peculiarities. There was evidently a great demand for these statuettes, as they were cast from several moulds, and it appeared as though the trench had descended into the image maker's store. In an adjoining trench was recovered one of the clay moulds in which the figures were cast."

9. "*As when a lion roareth*" (Rev. x. 3).

"The lion appears, from these tablets, to have been indigenous to the Chaldæan marshes in very early times. I had frequently before heard what is called the roar of the lion on the banks of the Tigris, but it considerably disappointed my expectations. The preconceived idea of a lion's roar is of something noble and terrible—of something to make the hair stand on end as it strikes upon the ear. This, however, is not the case with the lion of the Euphrates; the sound which he utters is like the squall of a child in pain, or the first cry of the jackal at sunset, but infinitely louder and clearer, and more prolonged. The enraged lioness of Sinkara in search of her cubs was truly imposing, and struck terror into the hearts of my nearly naked Arabs. I could not persuade myself that it was not the lion himself, until they, one and all, declared positively it was the lioness."

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10. *"A lion"* (Isa. xxi. 8).

"Towards midnight the hurricane abated, and silence reigned profound, when a sudden, deep, sepulchral roar, several times repeated, roused the whole camp once more to life and activity. 'The lion! the lion!' shouted the Arabs, as they drew closer together, piled brushwood on the watch-fires, grasped their spears, sang their war-cry, and exhibited other signs of violent trepidation and alarm. No more sleep for them that night: they huddled round the fires in parties, told stories of adventures with wild beasts till they frightened themselves into the belief that the lion was close upon them, when their shouts and songs would be redoubled, in the hope of driving the king of beasts away. The horses snorted, tugged at their ropes, and evinced every disposition to free themselves from the trammels which bound them. There was no moon, so that the intense darkness of the surrounding gloom added to the fears of the little community. Several times that night I was aroused by their sudden outcries and wild shouts. At daybreak, it was discovered that the wary animal had made off with a little dog belonging to the Arabs, which had barked pertinaciously during the first notification of our unwelcome visitor's presence. The huge footprints of the hungry and irate brute were distinctly visible on the surface of the newly drifted sand, pacing round and round, at a respectful distance from the camp."

We notice next a few illustrations on prophecy.

1. *A tribe of Rechabites* (Jer. xxxv. 19).

"At the taking of Jerusalem by Nebuchadnezzar, it is highly probable that the Rechabites (who had come up to Jerusalem at that time, Jer. xxv. 8–11) were obliged to follow the fallen fortunes of their allies the Jews, and that the Chaldæan marshes were assigned to them as a residence in the lands of their conquerors. Their descendants are still to be found in the same locality, but instead of being a dependent, they have become an independent race. Whatever may have been the result of their intercourse with the Jews, the observance of their ancient customs remains unchanged, like that of all the wild Arab hordes. Therefore there is no sufficient proof in this respect that the modern tribe of Bení Rechâb are the Rechabites of the Scriptures. Neither is there in the name alone sufficient authority for their indentification. The tradition of their early possession—the title of Amír, which is not applied to the Arab chiefs of this region—and the peculiarity of feature which distinguishes the tribe, certainly afford some ground for the opinion here advanced. The Bení Rechâb are extremely jealous of strangers, as I once had an opportunity of experiencing. It is not safe to venture among them without the Amír's protection, which is difficult to obtain. In countenance they bear a strong resemblance to the Jews, and may easily be distinguished from the surrounding Arab tribes. I am not aware, however, that they have any traditions of a former connexion with the Jewish nation. Unlike their affable neighbours of the Affej, they are sullen and morose, unwilling to give information, and infinitely more addicted to plunder than to any other occupation."

2. *The force of such passages as Nahum* iii. 15.

The Lord often tells that *fire* should be an agent in the reign of Messiah. Now, just as the prophecy of *Samaria's foundations discovered* is made more noticeable by the fact that other cities, such as Jerusalem, have their foundations buried deep, so with the case before us. Contrast Nineveh and Persepolis:—

"It is worthy of remark, that the columns of Persepolis are free from all

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traces of fire. The whitened aspect which many of them exhibit is not the effect of fire, but of the atmosphere. It is not probable that the proceedings supposed to have occurred at Persepolis really took place at Susa, and that the destruction visible at the latter site is attributable to the 'conqueror of the world.'"

3. *Nineveh* (Jonah iii. 3).

"We visited the four great mounds of Kóuyunjik, Khorsabád, Karamles, and Nimrúd, marking the angles of the parallelogram which is supposed to enclose Nineveh. The time spent in our visit consumed exactly three days, and it is probably to a similar circuit of its extent that the passage refers—'Now Nineveh was an exceeding great city of three days' journey.' This expression may, however, refer to the thickly inhabited district between the river Záb on the south, and the Khabúr on the north, which there is equal reason to believe constituted the Nineveh of Jonah's mission. The journey between these two rivers occupies exactly three days."

4. *Babylon* (Isa. xiv. 23, and Jer. li. 42).

"The view from the summit of the Bírs Nimrúd is very extensive, and its utter desolation has been the theme of frequent observation. No one can stand there and survey the scene around without being struck with the literal fulfilment of Isaiah's prophecy—'I will make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts.' Spreading out like a vast sea, on the north-west and south is a marsh, which all the labours of the ancient and modern rulers of the country have never been able to subdue. In certain seasons, the waters of the Euphrates rise above their ordinary level, and flood the whole surface of the low lands of Chaldæa, confirming every word of the prophets."

5. *The "reeds" of Jer.* li. 32.

At the place called Haunnam he notices—

"The action of the weather has likewise worn away the apparent turrets, and exposed a layer of reeds at the summit of each. The bricks used in the construction of this edifice are composed of sun-dried clay, mixed with barley-chaff and chopped straw, and measure fourteen and a-half inches square by five or five and a-half inches thick. Each row of bricks is separated by a layer of reeds, which project and protect the bricks beneath them from the influence of the weather."

We give, lastly, a few miscellaneous points of interest.

1. *A city under the process of being covered by sand.*

"The invasion of this drift-sand is also observable at Níleyeh, about 9 miles east from Báshíyeh. This famous Arab city is mentioned by Abúlfeda as existing in his time upon the great canal of Níl, from which it took its name. In 1848 the sand began to accumulate around it, and in six years the desert, within a radius of six miles, was covered with little undulating domes, while the ruins of the city were so buried, that it is now impossible to trace their original form or extent. This feature is to be expected in a low flat country, recently reclaimed from the sea, as we know to have been the case at the southern limits of Chaldæa."

2. *The arch used in ancient days.*

At Mugheir, the supposed *Ur* of the Chaldees :—

"This building, too, has settled the important architectural question that the Babylonians were acquainted with the arch. Two regularly constructed semicircular arches are in admirable preservation, and run through the entire thickness of the walls—the bricks being wedge-shaped to suit the purpose for which they were intended."

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3. *Amulets of the Jews in exile.*

"On the south of the Mûjellibe is the mound of Amrâm, from which Mr Layard obtained the remarkable series of terra-cotta bowls, with inscriptions in ancient Chaldæan characters, supposed to have been charms used by the Jews during the captivity to ward off the Evil One. These are among the most interesting relics procured from Babylon."

4. *Interesting resemblance.*

"Nedjef is at the present day, however, far more celebrated as the spot where the body of the murdered 'Alí was consigned to the tomb, and that magnificent mosque erected over it, which annually attracts thousands of Sheah Mohammedans to perform a pilgrimage to its shrine, invariably known to the Persian as 'Meshed 'Alí.'

"The town is situated on a cliff of reddish sandstone and gravel forty feet high, overlooking the Bahr-í-Nedjef. It is said to bear a striking resemblance to Jerusalem in its general appearance and position."

The Right Principle of the Interpretation of Scripture, considered in reference to the Eucharist. A Charge delivered by RICHARD WHATELY, D.D., Archbishop of Dublin. J. W. Parker, 1856.

THE "right principle" brought out in this charge is as follows:—

"That of looking, in the first instance, to *the sense in which the hearers were likely to have understood,* and must have been known to understand, what was said to them; the presumption being that this is *the true sense* (in any matter of vital consequence), unless they afterwards received some different explanation of it."

It would be well for our anti-millenarian friends to consider this statement.

The Archbishop then gives the following statements as to our Lord's words in instituting the Supper:—

"If, indeed, He had not in person instituted the rite, but his apostles, after his departure, had, under the guidance of the Holy Spirit, introduced it, using the words, 'This is the Lord's body,' there might have been, perhaps, some little danger—though but very little, even so—that some disciples might have supposed a miraculous though invisible change of substance to be meant. But, as if on purpose to guard against this, He himself began the celebration of the rite; knowing, as he must have known, that the apostles could not have thought that He was holding His own literal body in His own hands, and giving it to them, but would feel sure that He was speaking of a representation—a symbol—of his body. And to most of them—probably to all—would occur what they had heard from Himself just before, 'The flesh profiteth nothing; it is the Spirit that giveth life;' implying—what is of itself evidently reasonable—that the real literal flesh of the human body of the Son of man, even if it could literally be received by our bodily organs, could not, of itself, and merely as flesh, have any spiritual efficacy as regards the soul. It seems inconceivable, then, that any one of common sense can really doubt that the apostles understood their Master to be speaking at the last supper of the bread and wine as symbols of his body broken and his blood shed for them. And we may surely presume that, if this their belief had been erroneous, they would have received afterwards, on so important a point, a correction of their mistake, and whatever instruction was needed. Now, we know from their own writings that they not only received no such correction,

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but continued in their original belief; since we find Paul, for instance, speaking to the Corinthians of 'the bread that we break;' besides frequent incidental allusions, in the Book of Acts, to the 'breaking of bread,' as a well-known and established Christian ordinance. There can be no doubt, then, surely, in any rational mind, that the apostles did understand literally, and not figuratively, our Lord's injunction, 'Do this in remembrance of me,' as what was to be obeyed (as they did obey it) by a real literal partaking of the bread and wine; and that they did understand figuratively, and not literally, his words, 'This is my body.'"

Are you being Converted? A Course of Sermons on Serious Subjects. By A. P. Forbes, D.C.L., Bishop of Brechin. London: Joseph Masters. 1856.

We notice the above specimen of Scotch semi-Popery, not so much as a specimen of the author's teaching, as because it shews us one reason among many why Popery has always had such mortal enmity to premillennialism. Purgatory and premillennialism cannot stand together. Hence Popery has always condemned Chiliasm, and treated it as a heresy:—

"They who have died for Christ are at once conveyed into the presence of God, and see Him in the face; they go not to the great receptacle of departed souls, but are at once gathered under the altar, and cry, How long? Already the noble army of martyrs praise Him; already are they classed among that great multitude which no man can number, who, with palms in their hands and crowns on their heads, cry ever, Alleluia! For them the early Church made no supplication, 'for it were dishonour to the martyr to pray for the martyr,' but for them she rendered high laud and hearty thanks for the wonderful grace and virtue declared in them, the choice vessels of God's grace and the lights of the world in their several generations."

Extracts.

The Apostolicity of Chiliasm.

"It is confidently delivered to us by the principal fathers of the first two centuries and a half, uncontradicted by the others we possess of that period, that the apostles affirmed that at Christ's second coming there should be a resurrection of the just to a life of joy and happiness upon earth, where they should live with Christ for a thousand years previous to the general resurrection and final judgment."—*Goode's Divine Rule of Faith and Practice*, vol. i. p. 297.

"They maintain this doctrine with the greatest confidence as the truth of God, and intimate that those who did not receive it among the faithful were such as had been led astray in the matter by the heretics." —*Ibid.*, p. 300.

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"It is impossible, then, to deny that the testimony in favour of this doctrine, as an apostolical tradition, is such as can be adduced for hardly any other, and by the earliest fathers it is delivered to us as one which it savours strongly of heresy to deny. They deliver it to us as the undeniable sense of Scripture, and as confirmed by a testimony coming to them by successional delivery from the oral teaching of the apostles.

"Nor is it till we come to the middle of the third century that we find any record of any person of note in the Church opposing it."—*Ibid.*, p. 303.

"As respects the coming of Elias before our Lord's second advent, it is asserted by Huetius, Maldonatus, and Mede, three as able witnesses as we could desire in such a case, that it was declared by the unanimous consent of the fathers."—*Ibid.*, p. 393.

The Telegraph through Egypt to India.

"The concession for a telegraph through Egypt and by the Red Sea to India has been granted by the Turkish Government to Messrs Gisborne. All messages delivered within the Ottoman Empire, or coming from it, will pass through the hands of a Government official. From the first part of the line, from Cape Helle to Alexandria, the company is to receive a subsidy of £4500 a-year from the Turkish Government, which intends to establish in this way a telegraphic communication between Constantinople and Egypt. The line from Constantinople to Cape Helle the Government will keep in its own hands. The line from Alexandria to Suez is to pass along the railway line, and the Egyptian Government has offered the use of its own telegraph posts established along that line. From Suez the line is to be a submarine one to Kurrachee, with the power of landing the cable at different points mentioned in the concession. The first of these stations will be Cosseir, on the western coast; from there it will cross to Jedda, and go down to the Island of Karaman, or some other point on the coast of Yemen. Then it will be landed at Aden, at Ras Sharma, the Island of Moseir, and Ras-el-Hadd. With the exception of the part between this latter place and Kurrachee, the length of the submarine line will nowhere exceed 500 statute miles. The points selected for the landing of the cable are such as to afford perfect security for the stations. At Cosseir there is an Egyptian, at Jedda a Turkish military station, and the other points are within the range of influence of the East India Company. Relay batteries from Alexandria to Kurrachee will make the communication instantaneous. The company is allowed two years for the construction from Cape Helle to Alexandria, and three from the completion of this line for that through the Red Sea. If the subject is taken up in England, the company hopes to make the whole line within a year."—*London Paper.*

Romish Priest's View of French Social Corruption.

In a work entitled "Appel au Clergé pour la Sanctification spéciale des Hommes. Par le P. Benoit de Valuy, de la Compagnie de Jesus"

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(An Appeal to the Clergy for the especial Sanctification of Men. By Father Benoit de Valuy); there occurs the following awful picture of the moral and religious state of French Society:—

"The intellect is ruined as much and more than the heart; society is decayed (*rongée*) at the top, the middle, and the bottom; reason, eager to equal herself to faith, and to take its place, has solemnly proclaimed her own independence; men banish God to the distance of eternity, and his religion to the solitude of the temples, and then beseech us to leave them in peace. What are the words of these children, hardly out of their swaddling clothes? Lewdness, blasphemy, revolt. What are the words of these youths who have just left school? Lewdness, blasphemy, revolt. What are the words of these grown men engaged in business, of these old men declining towards the tomb, of these workmen heaped together in our cities, of these country people, once so simple and so religious? Lewdness, blasphemy, revolt. Are people sufficiently attentive, sufficiently alarmed, at this rupture with God of almost a whole portion of Christian society? Can we calculate without terror what France will be, if the second half of the century is like the first?"—Pp. 5, 6.

Southern Society in America.

The Baltimore *Sun* contains several articles of news, shewing a fearful state of society in that city. The *Sun* of Dec. 9 says that Sabbath-day amusements in Baltimore consist of "pistol fights between rival crowds of youths, whose ages are said to range from ten to sixteen years." The same paper of 5th December says, that the carrying of deadly weapons has become general, and that the youth are "growing up with a prevailing notion that killing is, in no technical sense, a venial thing." The *Sun* of 18th November says that the city is paraded by bands of ruffians armed to the teeth, "utterly indifferent to, if not defiant of the nominal municipal authorities. And this is but the index to a purpose, the consummation of which has, over and over, startled the public ear—the deliberate act of homicide, the killing of men upon the slightest provocation, upon no provocation at all; and, in one instance at least, as a sort of pastime—consistent, it is true, with the character and tastes which recent events have brought into view. We know, all of us, that the very diabolism of murder is abroad in the community. Men's hearts are full of it. It would be the merest affectation to deny that it is so, or to modify the expression of the fact. A very considerable number of men and youths in this community are, at this day, utterly bereft of an adequate sense of the crime of murder. Blood-guiltiness is with them reduced to a very minimum as an offence against society. And it is fit that we should fairly ask ourselves the question whether there are not very many who are ambitious of distinction among their fellows for having killed their man. Concede that this is so—we do not doubt it—and what a hideous emulation must be secretly agitating the minds and hearts of too many of the profligate youth banded in vicious associations amongst us."

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The Euphrates Railway.

"This railway will commence on the coast of Syria. The place chosen for the head of the line is near a deep and well sheltered bay, about two miles from the left bank of the Orontes. A port will be constructed at this spot, which appears to have been designed by nature for such an undertaking. On quitting the coast the road will be directed towards Killis, a commercial town in Syria, numbering about eleven thousand inhabitants. From Killis the railway will be continued to Antioch on the Orontes, and from Antioch to Aleppo, the chief town of the pashalik of that name. Aleppo is the most important town in all Syria in respect to commerce. The inhabitants addressed a petition to the Sultan, praying that the railway might pass near their town, and their request was granted. After passing Aleppo the road will run nearly parallel with the Euphrates to a place called the Castle of Ja'Ber, situate below Babylon, between Hilla and Semaouns on the Euphrates. There will terminate the first section of the great trunk. The line will afterwards be directed from Ja'Ber to Bussorah. It will enter on the Persian territory by turning the left bank of the Persian Gulf as far as Shiraz; will cross the Beloochistan, and reach British India by Hyderabad in the Deccan. Such is the plan of the railway, which will bring passengers from the coast of Syria to the heart of India without quitting the line—a distance of four thousand miles."—*Pays.*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—It was stated in a former number of this journal that Mr Hind and Professor Airy had proved that the eclipse of 585 B.C. was that predicted by Thales, which terminated the Lydo-Median war; and that Cyaxares was therefore living at that time.

A very able letter is to be found on this subject from the pen of Dr E. Hincks, in the last number of the *Journal of Sacred Literature*, p. 462. I send the following extract. The italics are throughout those of Dr H.

"Mr Airy has *asserted* it, but he gives no *proof* of his assertion. I say this with the full knowledge of the paper on this eclipse which Mr A. has published in the *Philosophical Transactions*, the most inconclusive paper on a mathematical subject which I have ever perused. Mr A. sets out with an hypothesis which is in the highest degree improbable, not to say absurd; and on this hypothesis his entire argument rests. Deny the hypothesis, and the whole of what he says in support of his position comes to nothing.

"To make this plain, it will be necessary that I should introduce some mathematical statements; but I will take care that they be of the most simple kind.

"In order to find the place of the moon in latitude and longitude at any particular time, it is necessary to know its mean longitude, and also four

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other elements. By variously combining these, we obtain the arguments of a number of tables, from which we take out equations or corrections to be applied to the mean longitude, and also the latitude and its equations. The tables are so constructed that this process, though laborious, presents no real difficulty; and the five elements being known, the moon's place as derived from them may be confidently relied on."

Dr Hincks then enters into a brief but apparently well-argued mathematical statement, too long to be here transcribed, giving a clear explanation of his view; after which he proceeds as follows:—

"I have thought it necessary to give this explanation before I proceed to shew the fallacy—I may say the sophistry—of Mr Airy's view. I will begin by stating the points in which Mr A. agrees with his opponents. On the 15th August, 310 B.C. (civil reckoning), the fleet of Agathocles was passed by the moon's shadow, causing a total eclipse of the sun which made the stars visible. The fleet must have been in or about E. long. 15° 30′, and N. lat. (geometric) about 37° 45′. According to Damoiseau's lunar tables, the moon's shadow could not have passed over this spot. A correction must, therefore, be applied to the moon's place as given by the tables; and a similar correction, but of increased magnitude, must be applied to the moon's tabular place in any ancient eclipse, such as that of the Lydian war.

"So far all persons would agree; but now comes the difference. The moon's place as given by the tables may be corrected, so as to make the shadow pass over the required spot *in an unlimited number of different ways*, and Mr A. has selected that particular way, though, *à priori*, the most improbable of all, which would suit the eclipse of May 585 B.C.;—an eclipse which, in defiance of chronology, he was *predetermined* to make the eclipse of the Lydian war. The moon's shadow might be made to pass over the fleet by giving a certain increase to the moon's latitude, leaving her longitude unchanged; by diminishing her longitude to a certain extent, leaving her latitude unchanged; by diminishing her longitude to a less extent than this, and increasing her latitude; again, by diminishing her longitude to a greater extent, and diminishing her latitude also."

Dr H. adds that Mr A. has adopted the first of these corrections, and gives his reasons for considering this to be erroneous. He then goes on to say:—

"Supposing, however, that we corrected the moon's place in the eclipse of Agathocles by means of the *secular equations*, which would repuire that these equations should be diminished according to Mr Adams' view (and also, perhaps, by correcting the masses of Mercury and Venus), we should have to diminish these equations also in the eclipses of 585 B.C., 603 B.C., and 610 B.C. The diminution would be greater than in the eclipse of Agathocles, nearly in the ratio of 64 to 49. The effect of this would be to destroy all pretensions that the first-named of these three eclipses (585 B.C.) would have to be the eclipse of the Lydian war. On the contrary, the effect of the correction of the secular equations, such as would suit the eclipse of Agathocles, might bring the shadow of the moon over a possible field of battle in either 603 or 610. If certain values in these equations were *settled* by the consent of astronomers, we might be able to tell to which of these two the eclipse of Agathocles would point us. At present we cannot do so. I myself, however, entertain no doubt that the eclipse of 18th May 603 was that which terminated the Lydian war."

I have transcribed the above, in which it were perhaps to be wished that Dr H. had omitted one or two strong expressions. While unwilling to differ from one so competent to decide as Dr. H., I am still inclined to think that the argument from chronology is most favourable to the eclipse of 610 B.C.

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To the Editor of the Quarterly Journal of Prophecy.

Sir,—The following remarks form part of a notice of a work on Prophecy in one of our periodicals:—

"There is nothing that alarms us so much, in the interpretation of God's prophetic Word, as a lengthened statement of 'principles.' We remember a remark of Coleridge's which has often struck us as most instructive—that men assume certain things to be 'contrary to reason,' whereas it is only to '*their* particular reason, *i.e.* to the views which they have learned in their own school of philosophy.' When we looked into this volume, and found 200 pages of actual interpretation preceded by more than 300 pages of 'principles,' we were at once reminded of Coleridge's warning, and were not surprised to find that the 'interpretations' were a mere echo of the 'principles.' The writer is an able and learned theologian, and outside of this particular field he enlists our warmest sympathies. But a writer who, in the face of such facts as the separate existence of Israel without a country, and of Palestine as a country without a people, can calmly treat those Scriptures which speak of Israel's restoration as a mere spiritual myth, must excuse us if we decline the guidance of 'principles' which lead logically to a conclusion so palpably opposed to God's Word."

A Constant Reader.

To the Editor of the Quarterly Journal of Prophecy.

Milford, Lymington, Hants, *December* 26, 1856.

Dear Sir,—Having lately seen a copy of your review (July 1856) of my "Approximations of Prophecy," I trust you will accept from me a few remarks, which shall be as brief as I can make them; and the more so, as I would ask of you to do me the justice of allowing them to appear among your columns of correspondence.

My real course of deduction, with reference to the word "Azal," was as follows:—

I read in Zechariah xiv. of the Mount of Olives being "cleft in the midst toward the east and toward the west, a very great valley."

And I read, "Ye shall flee the valley of the mountains, for the valley of the mountains shall reach unto Azal." Where was Azal?

I looked into commentaries, they all spiritualised the passage—I looked into maps, they shewed it not.

But I took a map out of the Eton Atlas, and with a ruler I divided the Mount of Olives as prescribed, in a line from east to west. I saw that the division immediately reached the Dead Sea on the east, and thence concluded that the very great valley, reaching unto some distant place, must stretch to the westward. And when I found that my line of division, stretching across Syria, reached to Ascalon, I saw at once the lawful metonym of Azalon, and the lawful abbreviation Azal. And when the flight from the valley of the mountain is described and given, because the valley shall reach unto Azal, I felt and feel assured that Ascalon is Azal, and good reason for fleeing from the valley of the mountains to avoid the inrush of the Mediterranean.

The map in Rollin's "Ancient History," shewing Ascalon Azol, I merely quoted as shewing the corruptions yet approximations of literature, and I am quite satisfied with the deduction Ascalon, Azalon, Azal; when, as before shewn, I find Ascalon in the line which divides Mount Olivet to the east and west.

This, however, would after all have been but a slight matter, had it not been supported by the considerations of the actual depression of the Dead Sea (1311 feet below the Great Sea) and the tenor of the prophecies concerning Jerusalem. But when these three considerations coincide to make the Jews possess the great watergate of the world ("Thy seed shall possess the gate of

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his enemies"), I frankly confess that I do rejoice in the interpretation of Azal, and give thanks for being enabled to raise my structure on such a foundation.

Once again, and as regards En-gedi, my Eton Atlas may be wrong. De Saulcy places En-gedi nearly central on the west side of the Dead Sea. But my theory will still hold good, for I only used the text, "The fishers shall stand upon it from En-gedi even to En-eglaim," from north to south, as expressive of the distinct healing of the Dead Sea; and if the fishers shall not stand all along the shores of that sea, it is quite sufficient that they should stand landing their fish and drying their nets along that portion of the margin of the sea above which the holy oblation and the new city of Ezekiel will immediately stand.

Thus I hope I have been enabled to meet your two sole adverse criticisms; and if I have met them justly, I feel assured that you are far too anxious to aid every attempt to throw light upon prophetic Scriptures to deny this letter an entrance amid the letters of your other correspondents. Where I may have somewhat failed is in my last general speculative chapter, in which I now think that I perceive I have made too much of Gog and Russia, and too little of France and Antichrist.

Should I ever attain a second edition, the conclusions of that chapter shall be most carefully reconsidered. And in the meantime, conscious that if it has been given to me to aid the interpretation of prophecy, it has been so given for gracious purposes, which must have their due fulfilment,—I rest, very faithfully yours,

J. Scott Phillips.

To the Editor of the Quarterly Journal of Prophecy.

Brighton, *January* 15, 1857.

Sir,—The object and design of *The Journal of Prophecy* are so nearly connected with the doctrine of the New Testament, "that all things were created by and for Jesus Christ," that I trust you will allow me, as the author of "The Christian Cosmos," to point out this connexion to the attention of your readers. As the progress and development of the prophecies are regulated by the Governor of the world, so the entire scheme and chart of prophecy must have been formed by Him who is the Alpha and Omega of our nature.

But the fact that Christ is the revealed Creator has been much obscured in the later ages of the Christian Church. It is still a professed doctrine of orthodoxy, it is still maintained as the leading argument for our Lord's divinity, but it does not hold that fundamental position in the Christian system which its character demands. It is not regarded as the first step, the postulate, which conducts us to his offices as the Redeemer and Judge of man. Until we contemplate Christian theology in this orderly series, I apprehend that the history of this world and the history of prophecy can scarcely be brought into harmony and agreement.

Though I have not adduced this argument in "The Cosmos," it has forcibly struck me as peculiarly adapted to the pages of *The Journal of Prophecy.* Whilst I do not profess to have deeply studied prophetic inquiries, or to have formed any definite opinion respecting their approaching fulfilment, I feel convinced that the attention of the Christian world can never be adequately drawn to the reign of the Messias as the millennian King, until he is publicly acknowledged "the revealed Creator."—I am, Sir, yours respectfully,

The Author of "The Christian Cosmos."

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Poetry.

FINISH THY WORK.

Finish thy work, the time is short,
The sun is in the west,
The night is coming down, till then
Think not of rest.

Yes, finish all thy work, then rest;
Till then rest never;
The rest prepared for thee by God
Is rest for ever.

Finish thy work, then wipe thy brow,
Ungird thee from thy toil;
Take breath,—and from each weary limb
Shake off the soil.

inish thy work, then sit thee down
On some celestial hill,
And of its strength-reviving air
Take thou thy fill.

Finish thy work, then go in peace,
Life's battle fought and won;
Hear from the throne the Master's voice,
"Well done, well done."

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love.

Give thanks to Him who held thee up
In all thy path below,
Who made thee faithful to the death,
And crowns thee now.

NOTICE.

All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JULY 1857.

Art. I.—READINGS IN FIRST CHRONICLES.

Chapter I. 27-54.—Abraham and those of His Descendants who did not follow His Steps.

"I know of nothing more exciting or impressive" (says a recent traveller) "than the first sight of one of these great Chaldean piles looming in solitary grandeur from the surrounding plains and marshes. A thousand thoughts and surmises concerning its past eventful history and origin naturally present themselves to the mind of the spectator. The hazy atmosphere of early morning is peculiarly favourable to considerations and impressions of this character; and the gray mist which intervenes between the gazer and the object of his reflections imparts to it a dreamy existence. This fairy-like effect is further heightened by the image which so strangely and fantastically magnifies the form, elevates it from the ground, and causes it to dance and quiver in the rarefied air." What the traveller feels on the plains of Assyria, amid the mounds that have risen over cities that teemed with life, and at the sight of the remains of ancient piles of architecture, we cannot help comparing with what is felt by one who investigates these ancient records of men and nations. You are amid the mighty of earth's earliest days. The haze that envelopes their actions, as well as their abodes, has the effect of clothing their very names with something of reverence, while imagination also may be at work, like the mirage, in re-edifying their old dwellings, and restoring the structure of society as it then existed.

We have now reached the days of Abraham. Let us look back, and present at a glance the interesting fact that very many of the progenitors of their race, through means of their long life, met with each other and conversed for years together,

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so that Adam's knowledge of God, and all early revelations, could be transmitted down to the days of Abraham by means of three persons. For it can be shewn that

Adam could narrate to		And these could narrate to		And these could narrate to	
	Enos Cainan Mahalaleel Jared Methuselah Lamech		Noah Shem Ham Japhet		Arphaxad Nahor Abraham.

To shew this more fully let us exhibit the following table, from the Creation down to the days of Abraham. Here you have before you the number of years that each patriarch lived with the other, the date of his birth and death, and the age of each:—

	With Adam.	With Seth.	With Enos.	With Cainan.	With Mahalaleel.	With Jared.	With Enoch.	With Methuselah.	With Lamech.	With Noah.	Anno Mundi. Born.	Anno Mundi. Died.	Anno Mundi. Age.
Adam's Life was -													930
Seth lived -	800										130	1042	912
Enos „ - -	695	807									235	1140	905
Cainan „ - -	605	717	815								325	1235	910
Mahalaleel „ - -	535	647	745	840							395	1280	895
Jared „ - -	470	582	680	775	830						460	1422	962
Enoch „ - -	308	365	365	365	365	365					622	987	365
Methuselah „ - -	243	355	453	548	603	735	300				687	1656	969
Lamech „ - -	56	168	266	361	416	548	113	782			874	1651	777
Noah „ - -			84	179	224	366		600	595		1056	2006	950
Shem „ - -								100	95	450	1556	2156	600
The Flood - - -												1656	

	With Noah.	With Shem.	With Arphaxad.	With Salah.	With Eber.	With Peleg.	With Reu.	With Serug.	With Nahor.	With Terah.	With Abram.	With Isaac.	Anno Mundi. Born.	Anno Mundi. Died.	Anno Mundi. Age.
Shem lived	450												1556	2156	600
Arphaxad „	350	433											1658	2096	438
Salah „	315	433	403										1693	2126	433
Eber „	285	433	373	403									1723	2187	464
Peleg „	209	209	209	209	209								1757	1916	209
Reu „	221	239	239	239	239	170							1787	2026	239
Serug „	189	230	230	230	230	165	207						1819	2049	230
Nahor „	158	148	148	148	148	67	148	148					1849	1997	148
Terah „	130	205	177	205	205		100	130	148				1878	2124	205
Abram „	60	175	148	175	175		78	101	49	175			1948	2123	175
Isaac „		108	58	78	139			1	76	75	75		2048	2228	180
Jacob „		48		18	79				16	15	15	120	2108	2255	147

Does the thought never cross your mind, man of God, that perhaps these genealogies, so carefully laid up in this ark of Scripture, may be like the rod of Aaron? They may bud—they may put forth luxuriant leaves—yea, they may reward

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our patient inquiry, by presenting us with fragrant blossoms and nourishing fruit. O that the Holy Spirit may teach us how to inquire and learn. Let us again hopefully approach.

Ver. 27.—"Abram, the same is Abraham."

What a volume might be written on this text! it is so rich in associations. We at once call to mind the events of that patriarch's intercourse with the God of Glory, on to that day when, in his ninety-and-ninth year—the year when the child of promise was foretold to him—he got his name changed from *Abram*, "lofty father," to *Abraham*, "father of רָהָם, a plentiful number," a multitude of nations (Havernick's Introduction, p. 156); even as *Sarai* that same day was called *Sarah*, "most fruitful woman," and not merely "princely." But there are other associations also. "*The same is* (הוּא) *Abraham!*" Is it not as if the Holy Spirit reminded us, this is *God's friend* Abraham? This is he who is known and shall be known as one in whom God was willing to exhibit to the full the restored fellowship between heaven and earth. This is Abraham, whom Jehoshaphat (2 Chron. xx. 7) spoke of to God as "thy friend;" and of whom God speaks to Isaiah (xli. 8) as "my friend;" a name sealed again by the Holy Ghost in the New Testament by the mouth of James (ii. 23). Ay, and we may look forward to the days in the kingdom when one shall point him out to another in the words before us, "Yonder saint, he is Abraham!"

Ver. 28.—"The sons of Abraham; Isaac, and Ishmael."

The younger was preferred to the older, in Divine sovereignty; and the order of the names may remind us of this truth. But besides, might not another volume be written on these two names? Parents, see in these two the different career which two born of the same father may pursue. Parents, be led to ask solemnly, Shall my children possess the heritage of Isaac, or of Ishmael? the blessing of the promised Seed, or the domains of Seir and its earthly fulness? And say again, parents, to your solemnised souls, Shall I trust to their baptism or happy circumstances of birth? Was not "*Ishmael*" born with the name already given "*God has heard*," and yet it was not he but "*Isaac*" that was "child of *laughter*," loud and real gladness, making glad his parent's heart and the heart of multitudes. Nor can we, who have the Epistle to the Galatians in our hands, read these words without feeling, as if the allegory in Galatians iv. 24 were here presented in epitome—the two sons, the two covenants, the children of the bond-woman and of the free, the children of the law, or of Sinai and Agar, and the children of the promise, Jerusalem that is above.

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Ishmael's Seed.

Ver. 29, 30, 31.—"These are their generations: the first-born of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam, Mishma, and Dumah, Massa, Hadad, and Tema, Jetur, Naphish, and Kedemah. These are the sons of Ishmael."

It is remarkable that Ishmael has *twelve* sons, reminding us of the twelve founders of Israel. But Ishmael's twelve sons roam the desert, exhibiting Divine sovereignty in their lot. For who made these twelve to differ from Jacob's twelve?

Let us see what their names indicate; for, like Reuben, Simeon, &c., these names all speak something of their father's thoughts at their birth. Here is his *first-born*, and the name he gets is *Nebaioth*, "prominence," a fit name for one who was at the head of his brethren. *Kedar* comes next, signifying "dark." Was it his complexion that led to the name, or was there some sad event occurring that clothed the family in sackcloth? *Adbeel*, "a miracle of God" (Gesenius), or "finger of God" (Furst), is a name that tells of some deliverance or other remarkable providence; while *Mibsam*, "sweet odour," may indicate the feelings of the happy parents at his birth. *Mishma* is "obedience," *Dumah* is "silence," *Massa* is "burden," and *Hadar* is "honour" (the other reading, *Hadad*, is "sharpness"). These may convey lessons which, perhaps, their father, advancing in years, was anxious to fix on his children's minds, viz., that *obedience* is a duty, and *silence* as connected therewith, in opposition to murmuring, while the man who is content to bear a *burden* may find *honour* as the result. Then came *Tema*, "untilled region," *Jetur*, "a spy," *Naphish*, "refreshing," and *Kedemah*, "the front" or "East;" a series of names that may be meant to chronicle family history; the thought of emigrating to an "*untilled region*," then the searcher or "*spy's*" report, the oasis or "*refreshing*" spot he may have found, and the locality designated as "*East*."

More than this we cannot narrate of Ishmael's sons. But they are not forgotten before God. *Nebaioth* and *Kedar* are included in the full blessing of Israel in the latter day; "all the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee; they shall come up with acceptance on mine altar" (Isa. lx. 7). *Dumah*, in Isa. xxi. 11, has some connexion with *Seir*, and may be Edom or Idumea; but the mention of Arabia in the following verse leads us to consider it as the name of Ishmael's son. These incidental references seem ever and again occurring, on purpose to remind us of God's interest in all the nations. It is as if a voice said,

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"Behold, all souls are mine! I have not forgotten my wayward family."

As in the former parts of this chapter, we might here point out the geographical position of many of those founders of tribes, but we shall only hint at this subject. The *Nabateni* are well known; *El Kedeyre, Abdilla, Dumah, Tema, Kadema,* are to this day names of places in Arabia near the Persian Gulf; so that one-half of these patriarchs' names may be found embalmed in their original localities. That the Lord has recorded nothing but most accurate history is attested by these fragments of names, even as the remains of Nineveh attest the accuracy of transmitted records.

Keturah's Seed.

Ver. 32, 33.—"Now (*And*) the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba and Dedan. And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these are the sons of Keturah."

We have here one of the first instances of a curious feature in the nomenclature of not a few families in these ancient days. They had a fondness for alliteration—"Medan and Midian," and "*Ephah and Epher,*" are the instances before us, and we shall yet light up "Ziph and Ziphah," "Shuppim and Huppim," "Ishu and Ishui," "Peresh and Sheresh," "Uzzi and Uzziel," "Hanan and Anan," "Hadad the son of Bedad," not to mention elsewhere "Zur and Hur," "Sallai and Kallai," "Milalai and Gilalai," "Bigtha and Abagtha," "Arisai and Aridai."* It is worth noticing, merely as indicating a tendency of the human mind to help the memory or please the ear by similar sounds.

Keturah's own name signifies "*incense.*" The signification of the names of her sons and grandsons may be thus given. *Zimran* speaks of "Song;" his brother *Jokshan* is the "art of fowling;" the song is heard in the East wherever there is a tent, and the fowler's snare is known in all lands. *Medan* is "judgment," and *Midian* is "strife," the one needful wherever the other exists. *Ishbak* speaks of "leaving behind;" perhaps some one was setting forth to a distant region when he was born. Judgment, strife, farewells, all common in these ancient days, even as now! and not less *Shuah,* "brought low." *Sheba* and *Dedan* may be a reproduction, in similar circumstances, of the patriarchal

* See Prophetic Journal, vol. viii. p. 185, where it is noticed that "Uz and Buz" are not instances of this alliteration, these being properly "Utz" and "Buz." In the oriental stories, "the Arabian Nights," we have "Sinbad and Hinbad."

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name at ver. 9; while *Ephah* tells of "weariness" (was it his mother's sorrow or his father's care, or the sad heart of both?)—and *Epher*, of "dust," to which we are fast returning. *Henoch*, the "dedicated one," like the Sheba and Dedan of ver. 32, seems a reference to the world's earlier patriarch—the renowned son of Jared. It is Midian who gives these names; was he specially a man of a serious and devout spirit? He spoke of "weariness and dust;" and now of *Enoch* who walked with God so long and so intimately; and then he calls another son *Abida*, "my father knoweth," and his last, *Eldaah*, "God knoweth," or "God is knowledge."

It is of the house of "incense-breathing," Keturah, that Bildad "the *Shuhite*" comes, the friend of Job (ii. 12), in whom we see that Abraham's God was not forgotten by her seed. It was this descendant of Keturah that asked, "How can man be justified with God?" (xxv. 4) and who strictly maintained the majesty and unsullied glory of the Lord.

It is of *Midian* and his son *Ephah* that Isaiah (lx. 7) sings, when predicting the day on which the forces of the Gentiles shall be brought to Israel. Does he fix on the names because of their signification, as if to say, "He *that has been at strife*," and "he *that has been weary*"? And does he add *Sheba*, "*the captive one*," on the same account, taking either the Sheba of our verse, or including also the same in ver. 9? Peace shall then prevail, the weary shall rest, the captive shall return to his home.

Esau's Seed.

Ver. 34.—"And Abraham begat Isaac. The sons of Isaac; Esau, and Israel."

Another history in the compass of a verse—Esau's career, and the career of his brother, whose name was "Prince with God," *Israel*. Esau had another name; it was *Edom;* but both his names told of nothing but features in his natural life—the one "hairy," describing his body's appearance at birth, the other "red," perpetuating the memory of his profanity in selling his prospect of covenant-blessings for a mess of red pottage. How different the name "*Israel*"—a name that tells of man prevailing with God, the impotent overcoming the Omnipotent by prayer—a name that tells of a nation that once prevailed with God, and overcame all the powers of earth—a name that still breathes its fragrance through the Church of Christ, and shall ere long be borne once more by the descendants of the true sons of Isaac, when they raise the banner for the truth.

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Ver. 35.—"The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah."

History tells nothing of Eliphaz; but his mother's name was Adah (Gen. xxxvi. 10); and there is a region in the country whence the Saracens came called "Ad," where were the "Oaditœ." It is supposed that the "*Rawalla*" Arabs derive their name from Reuel—so that here, too, there are testimonies to the minute accuracy of the Word, even in its ancient chronicles and lists of obscure names. "God true, and every man a liar," will be the grand decision against all who dare to deny Divine testimony.

Esau was educated by his father in the knowledge of God, and so he calls his eldest son "*My God spreadeth.*" There is another rendering, "My God is gold," as if owning God to be his treasure. Either of these indicate his godly education. So, also, his second son's name, "*God his shepherd.*" These seem good beginnings; and let us hope that it was not only at the first that Esau remembered his father's God, though, no doubt, the human heart in these early days displayed too often the same phenomena as now, a godly father's prayers, and words, and example effectual to the extent of influencing his child only for a time. *Jeush* is "a gatherer," perhaps of spoil, and his brother's name *Jaalam*, is "concealer." The one gets, the other keeps. *Korah* (קרח) seems to tell of one who, unlike his father, was at birth "smooth," or "bald."

And now let us see his grandchildren.

Ver. 36.—"The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek."

This last clause should be written thus:—"Kenaz and *Timna-Amalek*," for this Amalek was Timna's son, as we learn from Gen. xxxvi. 12. It would appear from Gen. xxxvi. 40, that afterwards this woman's name was borne by a chieftain of Edom. Perhaps this mode of designation, "Timna-Amalek," suggested an abbreviation "Timna."

Geography points out to us traces of Teman; and the *Beni-Amma* of the present day in Arabia seem to take their name from *Omar*. Zephi, or Zepho, is a name found in the region "*Dzaph*," or "*Dzuf;*" and a town of Saruat, a district of Arabia, bears the name *Katam*, a relic of Gatam. Kenaz appears in the tribe "*Aenezes;*" and the "*Beni-malek*" remind us of Amalek.

As to signification; *Teman* is "the South," *Omar* is "eloquent," or full of talk—no unfit name for many a jabbering Arab of the present day. *Zephi* speaks of "watching," but

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Gatam is a name whose signification has been lost—a proof of the very great antiquity of this genealogical catalogue. *Kenaz* has reference to "hunting;" but *Amalek* is another of these words of which the etymology is wholly conjectural. His mother's name, "*Timna*," signifies "diminution"—perhaps hinting at the idea that a daughter in a family was a loss; the warrior-son would have been preferred. Esau's race were men likely to judge of things not by the value of the immortal soul, but by their present utility in a passing world.

Ver. 37.—"**The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.**"

Writers who find traces of Omar in the tribe of *Amma*, also find traces of *Shammah* in the "Beni-Shammah," who form a tribe at this day in Arabia.

The names speak of "descending," *Nahath*, and of "rising like the sun," *Zerah;* and then we have *Shammah*, "hither," and *Mizzah*, "thither" (not unlike the brothers *Ἑκατερος Ἀμφοτερος*, mentioned by Plutarch in his 310th Apothegm). Did their father survey the wide desert from where the sun *sets* to where he *rises*, and then exultingly think of the free inhabiters of that broad continent roaming at pleasure "*hither* and *thither?*"

Esau's Incorporated Allies.

Ver. 38.—"*And the sons of Seir;* **Lotán, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.**"

Where the difference lies between "Dishan" and "Dishon" we cannot tell; but the general meaning of the names is clear. It runs thus:—"Seclusion," *Lotan;* a "shoot," or a "flowing forth," *Shobal;* then "the hyæna," or many striped, *Zibeon;* and *Anah*, the "singer," or lifter up of the voice; and next comes "the pygarg," or wild-goat, *Dishon;* and one whose name is "treasure," Ezer (אֵצֶר), followed by another "wild-goat," Dishan.

But we have now, all at once and without apparent introduction, got among the sons of Seir. What has this to do with Esau? Was it simply because *Esau* took possession of the hills of this chief? or was it also because "*Esau*," the *hairy*, and "*Seir*," the *shaggy*, have a curious affinity in point of meaning? No; there was a stronger reason. It was this:—The daughter of Seir, already mentioned, *Timna* (Gen. xxxvi. 11, 12), was the secondary wife of Eliphaz; and there seems a history connected with this marriage. It would appear that, just as Shechem prevailed on his father Hamor (see Gen. xxxiv. 13–24), and on all his tribe to become circumcised and join Jacob's family, when he agreed to marry Dinah, so in a

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somewhat similar manner Seir agreed to ally himself to Esau so closely as to be reckoned one family, one tribe with him, on the occasion of his marrying his daughter Timna. The Lord was fulfilling His promise to give Esau earthly greatness, and hence we find his son's alliance courted by the men of Seir.

Being thus incorporated into Esau's family, they are registered accordingly.

Ver. 39.—"And the sons of Lotan; Hori, and Homam: and Timna was Lotan's sister."

To explain why Lotan's posterity come in here, we are reminded of his assumed relationship through Timna. His sons bore names fit for a brave and predatory chieftain's race, "*Noble*" and "*Destruction.*"

Ver. 40.—"The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah."

It may be there is some connexion between *Alian* and the *Elanitic* Gulf. But, at any rate, there is meaning in the names. *Alian* is "the lofty one," and *Manahath*, "the descending;" *Ebal*, "void of leaves;" and *Shephi*, "a bare spot"—all speak of something marked in the history or dwelling of the tribe. *Onam* proclaims "strength;" *Aiah* and *Anah* seem to be the voice and the echo, "*Where*," and the answering, "*Cry*." There is nothing here that tells of souls feeling sin, or seeking the Lord. We are in desert places, where all is vanity. *Esau* has allied himself to a tribe that will infuse no spiritual life. All in Esau is of the earth alone.

Ver. 41, 42.—"The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran. The sons of Ezer; Bilhan, and Zavan, and Jakan. The sons of Dishan; Uz, and Aran."

The etymology yields the following account of these names: —*Dishon*, "the wild-goat," again; *Amram*, "clay-like," (but another reading is *Hamdan*, "desirable"); *Eshbon*, "delicate"—perhaps from circumstances attending his birth and infancy; *Ithran* is "profit;" and *Cheran*, a "harp;" *Bilhan* speaks of "affright," one who might strike terror into foes; *Zavan* speaks of "disturbing," or shaking; and Akan, or *Jakan*, is one who "twists" or "straitens"—a term intimating what his father wished him to be towards foes; *Uz* is "sandy earth;" and *Aran*, "the nimble goat."

Again, we must exclaim—How truly we are in bleak, desert places! Esau has joined himself to the sons of Seir, and these are his gains! Nothing but the pursuits, and schemes, and exploits of earth! There is nothing here that savours of Jehovah's name. Oh! Esau, Esau, it is too true, "Thy dwelling is the fatness of earth" (Gen. xxvii. 39). "By thy sword

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thou shalt live!" But where is thy God, the God of Abraham and Isaac?

And now this alliance with Seir, this incorporation with him, has its fruits in the way of political greatness. Meanwhile Jacob's seed are passing through the furnace, and learning that the Lord himself is their true portion. The posterity of *Isaac*, "the child of laughter," have many a weeping day ere they come to the kingdom.

Esau's Kings and Dukes.

Ver 43.—"Now these are the kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son of Beor: and the name of his city was Dinhabah."

We suffer before we reign. We come out of great tribulation before we stand before the throne. Our Master taught us how to obey in obscurity, in a Nazareth retreat, before the heavens open to manifest us to be sons of God. There was deep significance in *Edom* having a king long before Israel was a kingdom. The world's dominion runs its course ere Christ takes the kingdom. Earthly glory is developed and displayed on yonder hill of Seir and in yonder Edom, while as yet Israel is kept low and humble, watching over his Altar and then his Tabernacle.

Edom's king has a significant name, "*Destroyer*," or Consumer, "son of the *Waster*," "Bela the son of Beor;" and his capital is "*the lurking-place of robbers*."—(See *Dinhabah*, in "Gesenius' Lexicon.") Is there no foreshadowing here? Is it not as if *Antichrists* had first appeared in yonder *Edom*, which is to be a curse for ever, and the spot where the visible fire and brimstone shall for ever proclaim God's judgments to the world? (Isa. xxxiv. 8.)

The next verse is very remarkable in this connexion.

Ver. 44.—"And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead."

When the "Destroyer" was dead, "*He that shouteth the battle cry*" (Jobab*), son of the "*rising sun*" (Zerah), from Bozrah, took the kingdom. Who is this that cometh from Bozrah, may we not ask? Is there no hint of the future here? We may make this suggestion, but at the same time we are not to suppose that this is a proper prophecy or typical shadowing forth of the future. We use it merely as suggesting to the mind of the reader, by way of contrast, man's thoughts and God's thoughts. These events and these significant names intimate what the worldly men of Edom felt and

* The fancy that this *Jobab* is the same as the well known *Job*, has nothing to rest upon.

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thought. Their earliest kings gloried in the names "*Destroyer,*" and "*Raiser of the battle-cry;*" and men would mark that, while one is "son of Beor, the waster," the other has a more attractive name, "son of Zerah, the rising sun." Such were the thoughts of thei rulers as they anticipated and encouraged themselves to expect happier days under each successive king. But the believer's thoughts pass forward to a better king, who shall truly be "as the light of the morning when the sun ariseth" (2 Sam. xxiii. 4), when they that destroyed the earth (Rev. xi. 18) are swept away. The Lord often so arranges the turns of earthly dominion as purposely to remind his own of what is yet to arrive for them. A better than Jobab shall come from Bozra (Isaiah lxiii. 1).

Ver. 45, 46.—"And when Jobab was dead, Husham of the land of the Temanites reigned in his stead. And when Husham was dead, Hadad the son of Bedad (which smote Midian in the field of Moab) reigned in his stead: and the name of his city was Avith."

There is nothing suggested by the names here but what is all of earth. The next successor to the kingdom is *Husham,* "the hasty one," and he is followed by *Hadad.* The one may have been, or by his father who named him was meant to be, a Cesar who could boast "Veni, vidi, vici." The other bears a title that speaks of one who has found joy, "*breaking into joyful sounds*" (Gesenius). His father rejoiced at his birth. To us is born a better son, at whose birth earth might well break forth into singing. But has God forgotten all this time that he promised to *Jacob* "kings shall come out of thy loins"? (Gen. xxxv. 11.) Is Esau to have a name and kingdom, and Jacob's children walk through earth oppressed and obscure? No, the Lord is carrying on His designs—ay, and even Esau's kingdom shall forward His plans. For, see, He employs a king of Edom, this Hadad, to "*smite Midian in the field of Moab.*" This event has an eye to Israel's future. Edom's king is clearing the way for Israel. Midian's power is broken, and Moab invaded, if not humbled also. By all this a way is preparing for the future of Israel, that with less impediment he may pass on to Canaan, skirting Moab's boundaries unopposed, and leaving Midian behind him, unable, even if willing, to attack his rear.

Each new king, or almost each, has a new capital. *Avith,* "overturnings," is Hadad's city. The restlessness of earth is seen here again, and the unquiet ambition of the carnal mind. It would ever have something of its own—some handiwork, some favourite scheme, something that *self* has done, some "great Babylon that I have built."

In the days of Solomon's backsliding, "*Hadad the Edomite*"

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was one of his adversaries and scourges (1 Kings xi. 14). Of course, he was not this king (who lived about a thousand years before his day), but it was a new king in Edom assuming the ancient name of this king. Would not the godly in Israel go back to the times of this king? Would not this name suggest to them, What if the Lord in his anger at backsliding Israel take away the sceptre and give it again to *Edom?* It was, no doubt, a providential hint from the Lord to his sinning people, to the effect that He who first gave Edom dominion, and then made him subject to his brother Jacob's tribes, might recall what He had given. Sin forfeits every favour.

Ver. 47, 48.—"And when Hadad was dead, Samlah of Masrekah reigned in his stead. And when Samlah was dead, Shaul (or *Saul*) of Rehoboth by the river reigned in his stead."

Samlah (whose name signifies "garment," a name that our King alone can truly claim, for He does clothe us in his robe of righteousness, the true purple) comes from a spot now unknown, but which bears in its name pleasant thoughts. "*Masrekah,*" the place of the best vines. He leaves his sweet retired town, embosomed in vines, to come and reign, perhaps hoping to find on a throne what his soul still craved—happiness in broken cisterns.

The throne of Edom was not hereditary. It was elective. Hence we find one chosen who apparently is a foreigner, "*Shaul of Rehoboth,*" and his city is defined "*by the river.*" It is the very same city mentioned in Gen. x. 11, as one of those built by Asshur, the founder of Nineveh. Edom seems rising in power and greatness. They have now borrowed a warrior from that warlike land. Edom has formed a friendly alliance with the kings of Euphrates. It would appear to the eye of man that his dominion is not soon to be shaken. Would not Israel, when *Saul* their first king (for his name is the very same, and means "*asked*" or "*lent*") began to shew his apostasy from the Lord, revert to this history of Edom, to this page in Edom's time of prosperity? Is our king, the king we chose for ourselves, imitating the men of Edom in this—is he to become like the king of Edom whose name he bears? Edom's *Saul* was altogether a heathen, though a man of a warlike nation; is it to be so with Israel's king? The Lord would thus keep his people's eye turned to the hills of Seir to learn from the past.

Ver. 49, 50.—"And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead. And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city was Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab."

A new king reigns in Edom! He is proclaimed by a most

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attractive name, *Baal-hanan*, "lord of grace," as if to intimate how kind and mild his sway would be. It is our true King, the Lord of lords, who may rightly adopt this name; but it tells what a king should be in one aspect of his character. He should "come down as rain on the mown grass, and as showers that water the earth" (Psal. lxxii. 6).

He dies. Even if his reign were marked by all the happy qualities that his name sets forth, he has ended his course, his sceptre is laid aside, and passes to another; and who knows what this other shall be? Oh, when shall the King Eternal come? the King who comes down as rain on the mown grass, and whose dominion shall never pass away?

Hadad, "rejoicing," or as in Gen. xxxvi. 39, *Hadar*, "honour," a fit name for a king, but yet belonging truly to our King (Rev. v. 11, 12), to whom it shall be given when all crowns are laid at His feet. This king sheds the last gleam of regal splendour on Edom for long ages; and yet there seemed elements of peculiar solidity in the throne on which he sat. He founds a new city, or enlarges it, still seeking, like all natural men, to build for himself some monument of greatness—though now no one knows where Pai or Pau (פָּעוּ or פָּעִי) stood, nor what its name means, unless it speaks of "the blowing of the viper," as if this king had gloried in representing himself and his proud city under this formidable emblem. And truly, whether expressed or not in words, we do find the trail of the serpent over all earthly kingdoms; we see the blowing of the viper in their boastful attempts against their fellows.

His wife must have been notable in her time. Her name contains something like an acknowledgment of God, and it is the only hint of the kind we have found in Edom's line of royalty; it is "*one whom God has benefited.*" Who her friends were we cannot discover; for no one knows who *Matred*, "expeller," was, and *Mezahab*, "the golden one." From the occurrence of the name of *God* in her name, we are led to conjecture that this woman was descended of the godly; and if so, what have we here? We have Edom's king forming an alliance with the godly; or rather, we have the godly degenerating so far that a daughter of one who knew the Lord is found willing to take worldly grandeur as her portion. This is the last phase of Edom's proper kingdom—and how striking to trace in it the alliance of the godly with the ungodly! conformity to the world, the sinking of all distinctive principles, and all testimony for God, in order to please Edom, and enter on worldly splendour for a season.

"In such an hour as you think not, the Son of man cometh." It is when saying "Peace and safety," that sudden destruction

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cometh on earth. And so it would seem that all at once, we are not told how, the throne of Edom tottered and fell. We have read the history of the last of this royal race. Edom's is one of earth's kingdoms that pass away; his is not the kingdom that cannot be moved.

Ver. 51, 52, 53, 54.—"Hadad died also. And the dukes of Edom were; duke Timna, duke Aliah, duke Jetheth, duke Aholibamah, duke Elah, duke Pinon, duke Kenaz, duke Teman, duke Mibzar, duke Magdiel, duke Iram. These are the dukes of Edom."

An aristocracy followed on the death of Hadad; or rather, the prestige of Edom's greatness passed away, and it is not unlikely that some foreign power made them tributary, though leaving them to be governed by their own princes.

In the names of the princes, or dukes, or *chieftains*, we notice "*Timna*," a name taken from the ancient renowned mother of Amalek, in whose person Seir and Edom became one people; and we find *Aholibamah*, another female name, now assumed by a chieftain—the name of one of Esau's wives, a splendid name, "*my tent on the high place.*" *Aliah* sets forth "highness;" and *Jetheth*, a "nail"—emblem of fixedness, and of one on whom others might hang—a tent-nail. *Elah* is the green "oak-tree;" but *Pinon's* name is more uncertain—it may mean "the pearl" or "the coral." *Kenaz* is the "hunter." *Teman* borrows his name from the "*south*" region, where, perhaps, his father had signalised himself; and *Mibzar* is "fortress." *Magdiel* is the only name that recognises God; it is "Prince of God," or, "God my precious fruits." Was his father a brand plucked from the burning—a trophy of sovereign grace in the land of Esau? and did he therefore give his son this precious name? *Iram* speaks of "watchfulness;" a fit word for the son of him who proclaimed God to be his treasure or prince. Walk worthy of such a vocation. Let us so use the name.

What a goodly array of earth's great ones and nobles, kings, and dukes or chieftains! And yet all this time, there is not one king in Israel! Israel is still despised. Nevertheless, Israel's day is coming. Earth will soon run her course. The time of patience and long-suffering soon closes upon her; and then God's Israel arise and shake themselves from the dust. Even as now, it is the kingdoms of this world that engross attention and possess all power; but their time of being numbered and finished is near. Little did Edom or the surrounding nations know what a kingdom was about to appear in Israel—what dukes and kings, Joshuas, Samsons, Davids, Solomons. And little do the nations at this hour know what a kingdom is

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ready to be revealed, when theirs has become as the dust of the summer threshing-floor; what a King and Kingdom, manifesting the essence of all the glory and greatness in the past that was real glory, along with spiritual glory infinitely great, and filling the whole earth.

Art. II.—THE PROPHECY AT CORINTH.—PAUL AS A PROPHET.

Paul resided the greater part of two years at Corinth. One of the most remarkable features of his long abode there was the commencement of his epistolary intercourse with the churches he had planted. It was the Lord's manner in the Old Testament times to make psalms, and songs, and prophecies spring from occasions furnished by surrounding circumstances or occurring events; and so also in the times of the New Testament. Paul's mind is drawn forth toward communication with the churches he had planted by seeing the ships that frequented the ports of Corinth, Cenchrea, and Lechæum. The sight of this going to and fro awakens in him the desire, and leads him to pray for counsel, as to this intercourse. And so, we suppose, he is led by the Holy Spirit to begin the writing of those *Epistles*, which have been to the Church in all ages what water is to willows.

Our readers, no doubt, remember that the *two Epistles to the Thessalonians* were the very first of the kind ever penned, and these were written *at Corinth.** Nothing in these epistles is more noticeable than the frequency with which reference is made to the Second Coming of the Lord, and no subject stands out more prominent therein than the *Coming of the Lord to destroy Antichrist* in 2 Thess. ii.

It was in Corinth that this prediction was written, while Gallio conducted the civil government—while Aquila and Priscilla were almost daily visitors at Paul's dwelling—while the little congregation worshipped in the house of Justus—and while Silas and Timothy held up the apostle's hands, aided by Crispus, the former ruler of the synagogue.

But our readers may also remember that it was about the same time, and in the same place, that the writer of that *prophecy regarding Antichrist,* took a vow upon himself, *the vow of the Nazarite* (Acts xviii. 18). A late commentator upon the Acts of the Apostles, Baumgarten, has traced a link of connexion between the giving of the prophecy and the taking on of

* The postscript in our English version, taken from the usual sources, is a well-known error. It says "Written from *Athens*," though at that time Silas and Timothy (1 Thess. i. 1) had not joined him. They joined him at *Corinth*.

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this vow. It may be interesting to place this connexion before our readers, not, however, altogether as it stands in Baumgarten's pages, but somewhat modified.

1. *The connexion of his vow with Israel's future.*

While residing at Corinth, and going out and in among his gathered flock, the apostle got intelligence of the persecution from the Jews, to which the Thessalonians were still subjected. This information brought before his mind the whole subject of the Jewish rejection of Christ. Their bitter and determined opposition to the rising churches of believers everywhere, as well as at Jerusalem, presented too plain proofs of their having agreed together that "This Man should not reign over them." Paul saw, accordingly, the flood of wrath setting in upon them, their "house left to them desolate," and "wrath come upon them to the uttermost" (1 Thess. ii. 16). In other words, he saw Daniel's prediction ready to be verified,—"For the overspreading of abominations he shall make it desolate,"—"Unto the end of the war, desolations are determined" (Dan. ix. 26, 27).

Knowing, as we do, Paul's love to his brethren, so deep and sincere that he could declare, "I have great heaviness and continual sorrow in my heart for my brethren" (Rom. ix. 2), we may be assured that, every time the subject of their rejection was forced upon his consideration, a fresh flood of anguish set in. And facts like those that had reached him from Thessalonica were every way fitted to raise this bitter grief. Proofs were multiplying that the cup of Jewish iniquity was filling fast; this last information told of another drop, or another stream of the provocation. And as Paul (see Rom. xi.) clearly saw that earth's great blessedness was not to arrive till Israel as a nation received Christ as Saviour, so now he saw the postponement of his most fervent wishes for the world. In this light, the subject of Israel's rejection of God's Messiah had in it, to Paul's mind, very many elements of pain and overflowing sadness.

Is it, then, unlikely that, in these circumstances, Paul felt himself called upon to spend time in humiliation, fasting, and prayer? When Daniel (ch. x.) got insight into the future of Israel, and saw the successive ages of desolation that were to come over his people ere "Michael stood up to help," what was the effect on him? He says,—"In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled" (ver. 2, 3). And afterwards he tells us more;—"O my Lord, by the vision

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my sorrows are turned upon me, and I have retained no strength" (ver. 16). It is every way probable that some such feelings of distress were awakened in Paul. And hence *his vow.* He took the Nazarite vow, abstaining from wine, letting his hair grow, and in other respects appearing as one who had wholly withdrawn his thoughts from the world, because for a time he meant to mourn over his people Israel.* This in part; but this was not all that he signified by the vow of the Nazarite; for that long hair, like Samson's, intimated to all who knew the Jewish ordinance, that Paul was thus wearing the woman's sign of weakness, in order to testify that his strength was laid up in the Lord. The Jewish nation was now become as Samson, when he lay in the lap of Delilah; they had lost the secret of that power which might have defied the iron strength of Rome. The despised believers, the Church of Christ, knew that their strength lay in their own weakness. "I will glory in infirmities, that the power of Christ may rest upon me." So then, in days when Israel's judgment is hastening on, the believing Jew sighs and cries (as the remnant in Ezek. ix.) for the evil done in the land, and are marked for escape.

2. *The connexion of his vow with the Church's future.*

We find him writing in 2 Thess. ii. that full and definite prediction which commences with Israel's desolation, and stretches onward to the day when that desolation shall have run its course. He tells them that the day of the Son of man is not come; nay, is not in sight. It shall not come, "*except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God*" (ver. 3, 4).

What gloom must this dark shadow of a coming apostasy in the Church of Christ have cast over the apostle's mind! Is it so, then, that the Church of Christ, with Israel's doom before them as a beacon, shall yet backslide and turn from Him who so loved us? Is it so, that amid the clear light of Him who is the light of the world, the Church shall imitate Israel in departing from the Lord, as Judah followed the ten tribes? Is it so, that even the smoke of Jerusalem's flames, and the sight of her captive tribes, shall not prevent the Church forsaking the Fountain of living waters? Nay; more terrible, more

* Separation from wine, abstaining even from the tempting clusters of grapes on the vine that shaded him, taking no notice of bereavements among his nearest relatives, shew us a man renouncing earth's commonest indulgences, a mourner, a faster. Was not the Baptist one who sighed and cried over Israel ere he preached? and was it not thus with Samuel? These were Nazarites.

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appalling still, shall there arise in the very bosom of the Church of Christ some one called "*the Man of Sin*"? Who is this? What is this? Nothing in Judah equalled this ominous form. In the holy Church of Christ—in the Church which He cleanses with His blood and Spirit—in the Church that ought to be without spot or blemish—is there to arise one whose name is "*Man of Sin*"? It might well appal a stouter heart, and bend to the ground a less tender soul than Paul's. Ah! but it is even said by the Holy Spirit, in this prophetic utterance, this *Man of Sin* shall bear the very characteristics of Judas, even so far that his name is "*Son of perdition!*" No wonder, then, we again say, that when Paul saw this monstrous form in the glass of prophecy, within the Church of Christ, he mourned and fasted. Daniel (viii. 27), after such another vision, was "fainted, and was sick certain days." Paul, who could say, "Is any offended, and I burn not?" could not behold the dismal future without being oppressed in spirit and burdened with sorrow. Thence the appropriateness of his *Nazarite vow,* viewed even in this light, while, also, it taught the Church that the secret of its strength lay, not in numbers nor outward prosperity, but in leaning its feebleness on the Divine arm.

And then, by devoting time to prayer and supplication, he might hope to be of use to the Church in the prospect of these terrible days. For Daniel's prayers and fasting had been of use to his people: "From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words" (x. 12). Now Paul, more even than Daniel, might have hope of being thus able to help those for whom he pleaded. For the vision of the future had in it a peculiar feature. It was revealed to Paul that that "*Man of Sin*" should not appear so long as there continued on the scene "*he that letteth,*" *ὁ κατεχων*. The Roman power was "he that letteth;" so long as that remained, the flood-gates of that deluge on the Church would not be opened. If so, Paul's cries, and tears, and prayers might avail, as in Daniel's case, to delay the calamity, and to draw down the help of such as "Michael the chief prince." Here, then, again, was room for the *Nazarite vow,* a time of separation to the Lord.*

But, in any case, Paul had got a vision of the future—solemn, surely, and saddening; and the close of its scenes was not less

* The Nazarite's long hair declared: "I wear the woman's badge and the badge of subjection—to remind men of subjection to the Lord, and of all human strength being but womanly feebleness before God. And in this way I appeal to Him who is Almighty to act for me and use his own power." It thus contained both confession and prayer, and these continually presented—like the continued uplifting of the rod of Moses.

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solemnising than its beginning. He saw, in the vision presented to him, that when "*he that letteth*" was taken out of the way, then "*That Wicked One*" should be revealed, the bud unfold, the blossom expand, the fruit appear, the ripened fruit hang on the Upas tree. He saw that then a more overawing scene would occur than even when Israel's cup was full; he saw that then the Lord Jesus himself would appear to blast this tree, that spread only blight and death over those under its shadow: "*And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming*" (2 Thess. ii. 8). Heaven shall pour out fire as on Sodom—aye, the fierceness of the wrath of Almighty God; for it is on "*him whose coming is after the working of Satan,*" and yet within the bosom of the professed Church of Christ. No wonder, we say again, if Paul set himself apart, for days and weeks together, to deplore, and supplicate, and mourn, when his anointed eye had seen that day of evil. No wonder that, renouncing all strength of human arm, he appealed, and taught us to appeal, to the arm of the Lord, in prospect of that terrible day.

Baumgarten has remarked more: "As a special trait, pointing to this position of the apostle in Corinth, one circumstance may be prominently adduced out of the Epistle to the Thessalonians; and that is, that on no other occasion, either by word of mouth or letter, has the apostle laid so great stress on *soberness* as he does in the passage, 1 Thess. v. 6." It would seem that Paul felt the atmosphere surcharged with solemnity, under the circumstances we have referred to; so that, to his mental eye, there was apparent the near ruin of Judah and Jerusalem, on the one hand, and the approaching blight on the white fields of the Gentile nations. Not more surely did he see from the Corinthian Acropolis yonder vessel from the west, bearing to Lechæum its cargo and stores for many lands, and yonder vessel, from the east and south, sailing into Cenchrea, to discharge its welcome burden at the feet of luxurious Corinth, than he saw in the future the Jews shipwrecked, and the Gentile Church dashed by heaven's thunderbolt into the yawning deep.

But the time of his vow ends. He "has shorn his head in Cenchrea" (Acts xviii. 18), because he is about to sail from that port to Ephesus, there to resume his missionary work. He did not think it wrong to use the help of this ancient ordinance, though he knew well that he was not bound to observe it; even as Peter and John felt it useful to go up to the temple at the hour of prayer. He is now once more to begin his labours as an apostle; having met his God in solitude and Jabbok-

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wrestling, he is the better able for new efforts. The mower has sharpened his scythe. In this, again, he is like Daniel: "Afterward I rose up, and did the king's business" (Dan. viii. 27). Paul has shorn his hair, and gone forth on the business of Him who has all power given Him in heaven and on earth.

In Paul we find that same characteristic of the true prophet that meets us so often in the Old Testament, sorrow over those against whom he denounces wrath. If Isaiah (xv. 5) must tell of Moab brought to silence and utter ruin, you hear him mourn, "My heart shall cry out for Moab!" or, "I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh" (xvi. 9); "My bowels shall sound for Moab like an harp, and mine inward parts for Kir-haresh." Or does he foretell the ruin of Babylon? it is in no spirit of gay, vengeful delight, but as a prophet in sackcloth: "Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it" (xxi. 3). Turn to Jeremiah, and the same characteristic is apparent. He must announce that the sword reacheth to the soul, "he shall come up as a cloud, and his chariots shall be as a whirlwind;" but it is in tones of anguish: "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me: I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war" (iv. 19). Again, Habakkuk, on his watch-tower, sees the foe sweep on—sees the very earth shaken: "When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself" (iii. 16). And Amos cannot see the threatened judgment without expostulating, "O Lord God, forgive, I beseech thee: by whom shall Jacob arise? for he is small" (vii. 2); and then, "O Lord God, cease, I beseech thee: by whom shall Jacob arise? for he is small" (ver. 5). And Micah, if he must declare that Samaria shall be heaps, and Judah's wound is incurable, cannot do so with unmoved heart or dry eye: "Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls" (i. 8). Nor must we forget Ezekiel, when commissioned to shew, in the departure of the cherubims, that Jehovah had forsaken Jerusalem: "So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit," and then, "I sat where they sat, and remained astonished among them seven days" (iii. 14, 15).

The prophets of the Old and New Testaments alike were moved by the Holy Ghost. Their prophecies were not their own private fancy—the dictation of their own gloomy mind.

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They interpreted, or set forth, the mind and purpose of God (2 Pet. i. 20). In them all was the mind of Christ; and He exults not even when setting His foot on the neck of His foes. He weeps over the ruin of that city that crucified Him, mingling deep, deep pity with most righteous indignation. And we see the same mind in those He sends—the under-prophets have hearts of compassion like the Great Prophet. Paul has this pity; it is "even weeping," it is in the mourner's habit, it is in the solemn retirement of the Nazarite, that he receives the announcement of the future sin of the professing Church, and the descending wrath of its King. Yes; it is in sorrow and humiliation that he is found when this revelation has been made to him, even although that same vision discover the brightness of the glory of the coming of the Son of man, when the night is past.

Art. III.—THE PROPHECY OF THE LORD JESUS.

By "*the* prophecy of the Lord Jesus," we mean that lengthened series of predictions which the Saviour uttered on Olivet a short time before his death. This prophecy is found most in detail in Matt. xxiii.–xxv. It is also recorded in Mark xiii. and Luke xxi. Four different views have been entertained concerning it:—1. That *all* was fulfilled nearly 1800 years ago in the destruction of Jerusalem by Titus, and in the events immediately preceding and following that overthrow. Most of those who take this view do not consider that Matt. xxv. was *then* fulfilled, but is yet future. 2. That our Lord's words refer partly to the event above mentioned, and partly to certain other events to occur just before the millennium—which latter events are termed "the spiritual coming of Christ." 3. That the prophecy refers partly to the destruction of Jerusalem by Titus, and partly to a second personal coming of Christ *after* the millennium. 4. A fourth view (and this, I consider, is the true one) is, that while the wars of Titus and the desolation of Jerusalem *are* referred to in Matt. xxiv., and more distinctly in Luke xxi., yet both evangelists point forward to a personal coming of Christ before the millennium—which coming will be preceded by another siege of Jerusalem, accompanied by the resurrection of the elect, the overthrow of all the enemies of Christ, and followed, as made known in other Scriptures, by a new and glorious dispensation of universal blessedness.

In the following remarks I shall refer only to the first and last of these four views. If the theory that Matt. xxiv. was ful-

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filled in the destruction of Jerusalem can be proved *untrue;* and if it can be shewn to be a fact that the pre-millennial coming of Christ is clearly predicted in all the evangelists, there will be no necessity for refuting the second and third views mentioned.

During His ministry on earth, Christ, as the great prophet, uttered several predictions. These refer to the Jews, their casting off for a time, and the calling of the Gentiles to occupy their place as the professing people of God (Matt. viii. 11, xxi. 43)—to the nature, corruption, course, and end of the gospel dispensation (Matt. xiii. 37–43)—to His personal return to our world (Matt. xvi. 27; Luke xix. 15)—to the resurrection of His saints (Luke xx. 35, 36)—to the judgment of His professed followers (Matt. vii. 22, 23)—to the glorious kingdom to be introduced at His triumphant advent, including the return of blessing to Israel (Matt. xix. 28). These prophecies, as the references given clearly prove, are scattered through the evangelistical writings, were delivered at different times, and mostly in brief utterances. Other instances might be given.

At the close of His life the Lord Jesus delivered one long prophecy, which appears (and which, I think, may be asserted) *to contain a summary of all the predictions which He had previously uttered.* Is it, I would earnestly ask, most congruous to suppose that the Lord's last and much longest prophecy would be confined to *one point,* viz., judgment on Israel; or that it would take in those other glorious prophetic themes which He delighted to dwell upon? Surely it is most consistent to suppose that He would, in His *last* prophecy, gather up and group in order all His previous predictions, than that He would confine himself to one thing, and that, as those who teach this strange notion must allow, one merely local, temporary, and full of gloom.

If words are to be taken in their literal meaning, and understood according to the principle which God has provided in His past fulfilments of prophecy, there can be no doubt but that the Saviour's predictions, beside foretelling the destruction of Jerusalem, include a wondrous outline of the present dispensation, with its fearful close—a description of His own personal appearing, and of the glory which shall follow.

In examining these prophetic words I shall observe the following order:—I. Inquire whether, in the writings of the four evangelists, or anywhere else in God's Word, the sublime expression, "The Son of man shall come in the clouds of heaven with power and great glory," is *once* used as a figure of speech to describe the destruction of Jerusalem by Titus. II. Shew from various parts of the Lord's prophecy that such cannot be the meaning of the glorious words just quoted from Matt.

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xxiv. 30, 31, and that this prophecy cannot be limited to any such event. III. Offer some remarks upon the entire prophecy, and shew its agreement as a pre-millennial proof passage with various other portions of Scripture, both in the Old and New Testaments. IV. Consider the objections urged against applying the Lord's prophecy to His pre-millennial coming. I shall refer chiefly to those urged by the Rev. Mr Lyons in his recent work, entitled "Millennial Studies."

I purpose using Matt. xxiv. 30, 31, and its parallels, as *testing passages*, whereby to try the theory objected to. If it will not abide the searching test of these verses and *their many parallels*, it will be wise for all to abandon it, not heeding for a moment any objections grounded on *supposed* improbabilities, impossibilities, absurdities, or anything else that man's fertile imagination can bring forward.

I believe that a diligent examination of the Lord's prophecy, and a careful comparison of it with other scriptures, will lead to the conclusion that our Lord, in Matt. xxiv. and Luke xxi., clearly foretells His own glorious personal return. If this single point is once admitted, it follows necessarily *that this personal advent is pre-millennial*, or else that there will never be any millennium at all. This is, I think, felt very strongly by post-millennialists; therefore it is that they labour so earnestly to prove that Matt. xxiv. was exhausted in the destruction of Jerusalem, and that it contains no reference to the Saviour's personal return. It is a desperate effort, but it is a matter of life and death as regards their system. Unless they can explain away the Lord's personal coming from His last and longest prophecy, which *seems* to be so full of it, this mountain of truth will fall upon their post-millennial creed, and crush it. I have no more doubt that this must be its doom than I have "that Christ Jesus came into the world to save sinners;" and I entreat the reader to weigh the evidence which will be adduced on this important point, with earnest prayer for Divine teaching. To some, the matter may appear so plain that all argument would seem unnecessary: but let such consider how widely spread that opinion is which excludes the Church and the Saviour almost altogether from this important prophecy; thus robbing the saints of the much-needed light of truth, obscuring the glory of Christ, and upholding a most injurious principle of misinterpretation of Scripture.

I. We begin with the inquiry, *whether the New Testament anywhere teaches that the coming of Christ in the clouds, with power and great glory, is merely a description of the destruction of Jerusalem by Titus?* There are some points in Matt. xxiv. concerning which nearly all agree:—That the

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disciples asked two (if not three) distinct questions of the Lord when they said, "When shall these things be? and what shall be the sign of thy coming, and of the end of the age?"—that the Saviour replied to each of these questions—that, consequently, *somewhere* in His reply we have reference to His own personal coming, as well as to the destruction of Jerusalem, and the end of the age. The great question is, Do those verses, which more than any others *seem* to describe His personal advent, refer really to that event, or only to the destruction of Jerusalem? The passage I refer to is, "*And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*" Do these words mean what they so plainly and solemnly assert, or merely set forth the Roman war in hyperbolical language? Mr Lyons writes as follows:—"We have no hesitation, therefore, in affirming that, in Matt. xxiv., Mark xiii., and Luke xxi., our Lord is not referring to His literal, but to His *spiritual* advent, for judgment on the Jewish nation." This opinion is repeated in other parts of his work; and he has also pleaded, in the strongest manner, for the application of this principle to *the two verses* above quoted. The more I look at his "unhesitating affirmation," and compare it with the declarations of Christ, the more I stand amazed at it, and at the power of system over the minds of Christian men. Dr Carson observes, "The things most clearly revealed are those which are most misunderstood." This declaration of our Lord concerning His coming in the clouds, and the treatment which it has received at the hands of critics and controversialists, furnishes a most remarkable illustration of the truth of this remark. I entreat the reader to compare what Christ *says* with what Mr Lyons affirms, and then ask can such be the meaning of the Saviour's words?

It may, I think, be laid down, generally, as a sound principle, that if we would ascertain the precise meaning of a sentence in any writer, respecting the meaning of which a difference of opinion exists, we should search his writings with care; and if we find him frequently using the same, or very nearly the same words, we should take all such passages, and diligently considering the connexion in which they stand, compare them with the controverted expression. Let us act thus with the writings of the four inspired evangelists, and see what light their testimony in other places will cast upon the prediction of

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"the Son of man coming in the clouds with power and great glory" (Matt. xxiv. 31).

1. In the next chapter (Matt. xxv.), we find the three following expressions:—"Behold the bridegroom *cometh;*" "After a long time the lord of these servants *cometh;*" "When the Son of man shall *come* in his glory, and all his holy angels with him." These three passages are allowed to refer to the personal advent of Christ by Mr Lyons, and nearly all writers. Now, let it be observed, that the chapter in which they are found is evidently a continuation of the preceding one, and chronologically connected with it by the emphatic word, "THEN," in the first verse. "Then shall the kingdom of heaven be likened unto ten virgins." The last of the three texts above cited agrees very strikingly with Matt. xxiv. 30, 31. Both speak of Christ under the same title, "Son of man;" both refer to "the glory" of His appearance, and to the fact of His being accompanied with "angels." On what ground, then, can we be called upon to believe that the one describes the destruction of Jerusalem, and the other the personal coming of Christ? The post-millennial system requires this, and cannot stand without it; but surely no sound principle of interpretation will allow the words of Christ to be thus treated. An immense additional weight is given to our argument by the striking fact, that *seven* times the coming of the Lord is spoken of in Matt. xxiv., *after* the prediction in verses 30, 31. Surely any one not under the influence of a system would acknowledge, that these seven references, illustrated as they are by the types of the days of Noah and Lot, are *all* quite appropriate to the Lord's personal coming, but that most of them seem to have no bearing at all on the war of Titus, or even upon Christian professors who existed at that sad period.

2. Next look at a passage in the very beginning of our Lord's prophecy. The first reference which the Saviour makes to His personal coming, in this series of predictions, is in Matt. xxiii. 39; and a right understanding of this passage will, I think, furnish us with a key to the meaning of all the places where His coming is mentioned in the two following chapters. The Saviour had pronounced the doom of the temple in these words, "Behold your house is left unto you desolate;" and then he adds, "I say unto you, Ye shall not see me henceforth, *till* ye shall say, Blessed is he that cometh in the name of the Lord." Surely the fair inferences are, that as His departure from the temple was a personal one, so His future coming here foretold will be personal also;—that as the people of the day of His first advent had *seen* him literally, so the seeing Him again

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in the day of which He spake would be literal also; further,—that at this future "coming," and "seeing," there would be a welcoming of Him by the very same people or nation who rejected him;—and that this coming again, here spoken of, when He should be so joyously welcomed, would be *after* the desolation here predicted, which means "*after* the times of the Gentiles are fulfilled," *which is just where Christ places His coming in power and great glory* (Matt. xxiv. 30, 31; Luke xxi. 24-27). "After the tribulation"—observe, not *at* it. Certainly, then, "His coming," and Israel's tribulation, cannot be identical, as many teach. The Saviour, by thus speaking of His future coming, and Israel's reception of Him, placed the bow of promise in the distant future, even when He shewed that the heavens were black with storms of coming wrath. That bow in the cloud "still remains, even the promise of the glorious appearing of the great God and our Saviour Jesus Christ," who will come in power and great glory, for the resurrection of His saints, the restoration and blessing of Israel, and the deliverance of man and creation. Oh, why should His own people reason against His gracious promise that He will thus come again?

3. A few days after our Lord had uttered His great prophecy, He stood as a prisoner before the high priest of Israel, accused of many things. The attendants smite Him, and scornfully say, "Prophesy unto us, thou Christ." Had He not already done so? Yes, verily; and to us also. Hearken to His words, and compare them with His prediction on Olivet respecting His coming: "Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 64). Is there not reference here to Dan. vii. 13? Does not the Lord Jesus here claim to be that glorious One who will take and possess the universal kingdom after the Roman bestial kingdom is destroyed? Can we read those words of His to the high priest, and compare them with Rev. i. 7, "Behold he cometh with clouds, and every eye shall see him," without concluding that the Lord's testimony here, the prophecy in Dan. vii. 13, the announcement of John, Rev. i. 7, all refer to the same event as Matt. xxiv. 30, even *the coming of Christ in person* with power and great glory? Can we desire stronger warrant for our faith and hope than such parallel passages as these?

In the next paper I will examine the remaining passages in the evangelists, and elsewhere, in which "the coming of the Lord" is mentioned, in order to see whether this term is ever applied to the destruction of Jerusalem.

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ART. IV.—THE DOMITIANIC DATE OF THE APOCALYPSE.

WE wish to offer a few additional remarks on the subject of the Domitianic date of the Apocalypse. (*Quarterly Journal of Prophecy*, January, p. 86.)

The testimony of Irenæus has already been cited,—"The Apocalypse was seen not long since, but almost in our own times, at the close of Domitian's reign." Irenæus flourished cir. 177. Were the question simply one in this form, "Did John see the visions of the Apocalypse in the reign of Domitian; or earlier, in that of Nero?" we might think it more possible that an erroneous tradition may have gained footing in the Church. But when the inquiry assumes a different form, and is thus expressed, "Was John, the illustrious apostle, the Lord's beloved disciple, banished to the island of Patmos by Domitian, or, some quarter of a century earlier, by Nero?" we at once see that it was very unlikely that the Churches of Asia Minor should have fallen into error with regard to so notorious and important a transaction, as early as 177 B.C. Irenæus was bishop of Lyons, and in his youth was a disciple of Polycarp; if, therefore, the disciple positively asserted the Domitianic date of the Apocalypse, we can scarcely doubt that such was the opinion of the master,* Polycarp, who had been personally known to the apostle. Nor is it to be thought that Ignatius held a view different from that of Polycarp. The probability, therefore, is, that the Churches of Syria, in the days of Ignatius, believed that it was Domitian, and not Nero, who sent St John to the isle of Patmos.

Victorinus, a Latin writer, who is thought to have suffered martyrdom, lived cir. 290 A.D., and is believed to be one of the earliest commentators on the Apocalypse. He supports the Domitianic date of the Apocalypse.

The following remark of Sir Isaac Newton requires to be noticed:—"Eusebius, in his 'Chronicle' and 'Ecclesiastical History,' follows Irenæus; but afterwards, in his 'Evangelical Demonstrations,' he conjoins the banishment of John into Patmos with the deaths of Peter and Paul; and so do Tertullian,

* "If the destruction of Jerusalem by the Romans was really predicted in the Apocalypse (xi. 1, 2), this (supposed) fact must have been sooner or later known to Mark, Timothy, Titus; to Linus and Clement; to Simeon, who succeeded James in the episcopate at Jerusalem; to Ignatius and Polycarp; and could scarcely have been lost during the first century after the death of John. And we might reasonably expect Eusebius to have alluded to this, as the prevailing interpretation of the Church from the death of the apostle John to at least 200 A.D."

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and Pseudo-Prochorus, as well as the first author, whoever he was, of that very ancient fable, that John was put by Nero into a vessel of hot oil, and, coming out unhurt, was banished by him to Patmos." Sir Isaac Newton seems here to hint that Eusebius ultimately embraced the view of those who held that the apostle received the apocalyptic visions in the reign of Nero. But this does not for a moment follow from the mere fact, that in one of his works Eusebius conjoined the banishment of John with the deaths of Peter and Paul. How is this done by Tertullian? In telling us that Peter was crucified, Paul beheaded like John the Baptist, he says,—"Felix ecclesia Romana, ubi Petrus passioni dominicæ adæquatur, ubi Paulus Johannis exitu coronatur; ubi Apostolus Johannes, posteaquam in oleum igneum demersus nihil passus est, in insulam relegatur." But the words of Tertullian by no means require us to believe that John was plunged into boiling oil at the command of the emperor who put Peter and Paul to death. Indeed, if we did not know the fact from other sources, we could never have learned from this passage of Tertullian, that the apostles Peter and Paul suffered martyrdom in the *same reign*, and during the same Neronic persecution. We feel that Tertullian might have added, "and where Ignatius was torn by wild beasts," though the latter event did not take place until the reign of Trajan. And probably they who have it in their power to consult the "Evangelical Demonstrations," will find that Eusebius by no means so conjoins the banishment of John with the deaths of Peter and Paul, as to teach that all the three events occurred during the same persecution and under the same emperor. And if Eusebius does not there plainly assert that John was banished by Nero, we have a fair right to infer, from what he has elsewhere twice asserted (once in his "Chronicle," and once in his "History"), that if he had thought fit to prefix a short historical title to his own copy of the Apocalypse, it would have been to this effect,—"The revelation which was made to John the evangelist by God in the island of Patmos, into which he was banished by Domitian the Cæsar."*

It is quite possible that the title of the Syriac version did not so much express the result of a careful historical inquiry, as the conviction of the writer, that in this book the destruction of Jerusalem by the Romans was certainly predicted; or

* This is the literal translation (except that the name of Domitian is inserted instead of that of Nero) of the title prefixed to the Syriac version of the Apocalypse—a version believed to have been made not earlier than the sixth century.

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it may have been merely the statement of the then prevailing popular tradition. And it is not improbable that Sir Isaac Newton's resolute advocacy of the Neronic date of the Apocalypse arose from a rooted persuasion that it was impossible not to believe that St John, when in Patmos, foretold the Roman triumph over Jerusalem, the holy city, and her temple. This strong conviction made him unhesitatingly set aside the powerful testimony of Irenæus and Eusebius.

There does not appear to be anything in Origen which bears directly upon the subject before us. We learn from him, that in the beginning of the Jewish war (cir. 66 A.D.), the disciples "and apostles of our Lord were scattered into all nations: Thomas into Parthia, Andrew into Scythia, John into Asia; and Peter first into Asia, where he preached to the dispersion, and thence into Italy."

Let us now attend to one or two arguments drawn from the New Testament:—St Paul's first visit to Ephesus occurred cir. 55, and we may regard this as the date of the regular and formal foundation of the Ephesian Church. Nero died cir. A.D. 67, and Jerusalem was taken by Titus cir. 70 A.D. If John, having been banished into Patmos by Nero, received the apocalyptic visions before the destruction of Jerusalem, then must the Church of Ephesus have fallen from the ardour of her first love to Christ, and have rendered necessary the reproof and threat of Rev. ii. 4, 5, within about thirteen or fourteen years from her foundation, or rather (as we may fairly suppose that this Church had declined into the state which Christ reproves before John had been sent to Patmos) within ten or twelve years from her foundation—a change, doubtless, very possible, but, under all the circumstances of the case, not very probable. See in Acts xix. 19, 20, how mightily the Word of God grew and prevailed at Ephesus. The parting of the apostle Paul from the elders of Ephesus, who had gone to meet him at Miletus (cir. A.D. 60, about six or seven years before John's banishment to Patmos, if he really was banished to that island by Nero), is thus beautifully described: "And when they had thus spoken, he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more" (Acts xx. 36, 38). How sincere and glowing was their Christian love in A.D. 60! It was then that the apostle said to them, "I know that *after my departing grievous wolves shall enter in among you, not sparing

* μετα την αφιξιν μου.

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the flock" (xx. 29). If Dr Paley's view be correct, that the Second Epistle to Timothy was written during St Paul's second imprisonment at Rome, cir. A.D. 65, then, as the apostle, who says, "Tychicus have I sent to Ephesus," makes no mention of John, it would seem as if John had not yet entered into any special connexion with the Ephesian Church. The following is a part of the apocalyptic epistle to the Church at Ephesus: "I (the Lord Jesus Christ) know thy works, and thy patience, and how thou canst not bear them which are evil, *and thou hast tried them which say they are apostles and are not*, and hast found them liars; and hast borne, and had patience, and for my name's sake hast laboured and not fainted." These words, especially those in italics, are surely calculated to make us think, that probably several years had elapsed from the death of St Paul when St John received his memorable visions in Patmos, and, therefore, that this evangelist was banished into that island by Domitian, and not by Nero.

The Epistle to the Ephesians is supposed to have been written cir. 61 A.D., and we certainly should not gather from it that the Church of Ephesus had at that time begun to decline, even if the interview at Miletus, in the preceding year, between the apostle and the Ephesian elders, had not taught us that her first love was still glowing and ardent. Some have thought (though apparently without any real foundation) that it was to the Church of Laodicea, and not to that of Ephesus, that this epistle was addressed. Let us suppose for a moment (however improbable the supposition may be) that the apostle wrote the epistle to Laodicean Christians. Had they already begun to sink into sinful and offensive self-complacency and lukewarmness, the letter in question would, doubtless, have contained solemn rebuke and warning. But this does not appear to be the case with the Church at large, though some of its individual members may have needed special admonition. And it is not easy to believe that a Church to which such an epistle was addressed in 61 A.D., could, within nine or ten years, degenerate so sadly into self-complacency and lukewarmness, that the Lord Jesus Christ should threaten to vomit her out of His mouth!

Again, Timothy was at Ephesus when St Paul wrote his First Epistle to him, having been left there by the apostle with authority to charge certain persons not to teach anything contrary to the true doctrine of the gospel (Eph. i. 3). We thus learn that as early as 64 A.D. (the probable date of the Second Epistle to Timothy), there were individuals in Ephesus inclined to hold and teach erroneous views of Christian doctrine. Thus

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we may regard Timothy as being then, at least, the temporary presiding ἄγγελος of the Ephesian Church; and the probability almost amounts to certainty, that he was still at Ephesus when, shortly afterwards, he received a second letter from the apostle. But the ἄγγελος of the Church at Ephesus, who is addressed by the Lord in the apocalyptic epistle, would seem to have shared in the Church's declension from the first love. It may therefore be reasonably thought that this ἄγγελος held his office after the connexion of Timothy with Ephesus had ceased, though ecclesiastical tradition (which may or may not be true) represents Timothy as having suffered martyrdom at Ephesus so late as A.D. 97.

We may also further remark that the decline from first love at Ephesus, and the descent of the Laodicean professors into offensive self-complacency and lukewarmness, are both states into which a Church would not so much suddenly fall as gradually sink. Now, if John was banished into Patmos by Nero, cir. 66-7 A.D., and that he predicted the destruction of Jerusalem by the Romans, it is obvious to conclude that the Churches at Ephesus and Laodicea must have already, in 66 A.D., been in a state to require, *as Churches* (and not with reference to individual members), the reproof, warning, and menace of the Lord. As we have already said, this is quite possible, but not probable.

A Church like that of the *first* generation of believers at Ephesus would not be likely to decline from the glowing Christian love which it cherished in 60 A.D., during the time of the rapidly succeeding gloom, and peril, and persecution, which was already shewing itself in 65. Still less would they be likely to do so on receiving the sad but encouraging and animating tidings that Peter, the great apostle of the circumcision, and Paul, the illustrious apostle of the Gentiles, had been faithful unto death, and received the crown of martyrdom at Rome, as honoured witnesses for their crucified, risen, and ascended Lord. I find it, therefore, almost impossible to resist the conviction that the Christian love of the believers at Ephesus *was eminently profound, devoted, and fervent* during the period corresponding to the interval from 67 to 70 A.D., in which these two apostles were put to death. And I also regard it as wellnigh impossible that the apocalyptic epistle to the Church at Ephesus could have been written during the interval just mentioned; which, however, must have been the case, if St John was really sent to Patmos by Nero, and there received the marvellous apocalyptic vision containing a (supposed) prediction of the destruction of Jeru-

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salem by Titus, an event which occurred cir. 70 A.D. The Domitianic date of the Apocalypse seems thus to be unquestionably the true date.

Again, the Domitianic date would seem to be in accordance with the conclusions which we should naturally draw from the facts of secular and ecclesiastical history.* Decline from first love, and descent into lukewarmness and self-complacency, are rather the results of a season of comparative peace and security than of a course of persecution and suffering. When Jerusalem and the temple were overthrown, the power of watchful Jewish bigotry and hatred, which had previously annoyed and sorely harassed the Churches of Christ, was cast to the ground. The awful and terrible confirmation of Christ's predictions and doctrines, by the destruction of the Jewish city, temple, priesthood, and polity, was calculated to excite feelings of triumph and vain-glory in those Gentile Christians, who were not sufficiently watchful over their own hearts, together with a persuasion (calculated to injure, unless sanctified by the Holy Spirit) that the heathen magistrates, no longer stimulated by Jewish malignity, would cease from molesting and persecuting the followers of Christ as they had done. From the destruction of Jerusalem to the commencement of the Domitianic persecution—a period of nearly a quarter of a century—the Christian Churches enjoyed a considerable measure of security and freedom from oppression and suffering. And who does not see (considering the infirmity of our fallen nature) how probable it is, that it was during these twenty-five years that the Churches at Ephesus and Laodicea passed into the states requiring the reproofs and warnings which are found in the apocalyptic vision?

They who hold that the apocalyptic epistles have a *prophetic*, as well as a literal sense, will scarcely deny the validity of the arguments here advanced.

* The blessed Jesus thus foretold the destruction of Jerusalem by the Romans :—" The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee" (Luke xix. 43). And, again, " When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains. . . . And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations" (Luke xxi. 20-24). Ecclesiastical history assures us that, in consequence of these warnings, the Christians left Jerusalem before the commencement of the final siege, and thus escaped the destruction which happened to the impenitent Jews. I would ask with reverence, could we reasonably expect that what was so clearly and expressly foretold by the Lord himself, should afterwards be predicted in the symbolic and comparatively obscure apocalyptic vision?

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In a fuller discussion elsewhere of the Domitianic date of the Apocalypse, I closed the paper with the following conclusive passage from Dr Wordsworth's remarks on M. Bunsen's work on St Hippolytus. The italics are Dr Wordsworth's:—

"In the preface to his new edition M. Bunsen states the reasons which induced him to contradict Irenæus. Irenæus says that the revelation was seen by St John at the close of the reign of the Emperor Domitian, *i.e.*, about A.D. 96. M. Bunsen affirms that it must have been seen before A.D. 70. And why? Because, says M. Bunsen, Jerusalem was destroyed in that year, and because the Apocalypse assumes, in the eleventh chapter, that the temple of Jerusalem and the Holy City *are standing*, but doomed to destruction.

"I do not know which to admire most, some of M. Bunsen's opinions, or the reasons he gives for them. Hitherto almost all interpreters that have written on this subject, have supposed that by the temple (ναὸς not ἱερὸν) and the Holy City, St John, in the eleventh chapter of the book of Revelation, means the Christian Church. 'That this is the real sense of the passage,' says Vitringa, 'no one denies, and the sacred writers clearly shew.' Evidently that passage cannot have any reference to the *Jewish* temple, for a distinction is there made between the fate of the ναὸς or sanctuary, and the doom of the court of the temple; the former is to be measured, but not the latter. And why this difference? Because the court is given to the Gentiles, and they shall tread 'the Holy City forty and two months.' But no such difference was made between the sanctuary and the court of the temple at Jerusalem. *Both* were given up to the Gentiles—both were involved in one and the same destruction by the imperial armies of Rome.

"M. Bunsen's other reason for the date of the Apocalypse is no less remarkable. He refers to chap. xvii. 10, where we read, 'There are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.'

"'As the city designated,' says M. Bunsen, 'is allowed to be imperial Rome, the kings, if you ask the book, must be her Emperors, and they must be counted from Augustus, he being the first imperator. The first five were Augustus, Tiberius, Caius (Caligula), Claudius, Nero. Therefore the words, 'the fifth is fallen,' imply that Nero was dead when the vision (of the Apocalypse) took place; the one who is then reigning must be Galba; and the other who is not yet come, and is to remain a short time, will be Otho.'

"Here we may trace a series of assertions which have not yet been proved, and are incapable of proof. 'The city is *allowed* to be imperial Rome,' says M. Bunsen. Allowed to be *Rome* it is; but allowed to be Rome in its *imperial* state it is *not*, at least by a large number of interpreters. And for this plain reason, among others, because it is said in the Apocalypse, that when the city is destroyed, it will become a wilderness,* 'a habitation of devils,' the hold of every foul spirit, and a cage of every unclean and hateful bird (Rev. xviii. 2, and 21, 22).

"But no such local desolation took place when the Roman empire fell, and the ecclesiastical power succeeded in its room. Therefore the city is, indeed, Rome, but *not* Rome in its imperial form.

"It is *not*, therefore, *allowed* that the kings *must* be her emperors, or that,

* Because this, as a spiritual delineation, is singularly applicable to Rome Papal, we are certainly not warranted to say that the Great Babylon of the Apocalypse was imperial Rome. How strange is it, that not a few Tractarians and Puseyites should suffer themselves to be so deluded and blinded as to give to Rome Papal the title of the Saviour's holy home!

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if they were, Julius Cæsar must be omitted from the list. According to M. Bunsen's postulates, since Vitellius is, by his calculation, the eighth emperor —that is, according to him, the eighth king—therefore Vitellius must be the beast of the Apocalypse! Consequently he must have made war on the saints—that is, he must have been a great persecutor (Rev. xiii. 7), and have overcome them; and there must have been other ten kings receiving power together with Vitellius (Rev. xvii. 12); and those kings must have hated him, and made his city desolate, and have burnt it with fire (Rev. xvii. 16).

"It is quite superfluous to shew that none of these characteristics of the beast are applicable to Vitellius, or, indeed, to any other Roman emperor, except, in one or two cases, the single circumstance of persecuting the Church. And yet, on the ground of such arguments as these, M. Bunsen would set aside the authority of Irenæus."

ART. V.—THE APOCALYPTIC WITNESSES.

(SECOND ARTICLE.)*

IN a recent number of this Journal was inserted an abridgment of an "Essay on the Apocalyptic Witnesses," which had been published elsewhere. The writer wishes to introduce here a few additional points from that essay, omitted in the abridgment.

When we regard the transfiguration as a foreshewing of the yet future kingdom and glory of the Lord Jesus, it may be thought that, as Moses died at the advanced age of one hundred and twenty years—even if the lifeless corpse was preserved unchanged during fourteen centuries—there must have been required, in his case, something more than the mere reanimation and resurrection of the dead body, which the Most High had mysteriously interred in a grave unknown to any human being, in order that he might stand erect and vigorous with Elijah on the holy mount. It may be reasonably asked, would not something like *organic* change have been necessary to accomplish this, in order that there might be no appearance of feebleness and decrepitude, and that everything in the transfiguration might be harmonious and consistent? The testimony of Holy Writ is, however, strong against any supposed need of even such a partial organic change in the bodily frame of Moses as that of which we are speaking. Isaac and Jacob, indeed, were permitted to live into the feebleness of very advanced age; and it is said of each, "that his eyes were dim, that he could not see." Had it been the Divine will to raise either of these patriarchs to meet Jesus on the mount, something like

*** We do not concur in all the statements in the following article, though presenting them to the consideration of our readers.—*Editor*.**

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organic change would seem to be requisite in their case, for their appearance and bearing to be in due agreement with the character of the kingdom and kingly glory manifested there. They must have been brought back from the grave as if they had died some years earlier than the date of their actual decease, and as if they had never reached the dim and almost sightless feebleness of a very protracted earthly pilgrimage. But it was far from being so with the great lawgiver of Israel, who had not outlived the power of leading and governing the twelve tribes, and who earnestly prayed to be permitted to accompany the chosen people into the promised land. Nay, is it not expressly written of him that, at the time of his death, "*his eye was not dim, neither his natural force abated*"?* Accordingly, when about to die, he ascends, at the Divine command, a high mountain—a task far beyond the powers of the sinking frames of Isaac or Jacob—from whose summit he enjoys, with eyes that years have not yet dimmed, a clear view of the promised land; and then straightway dies, not through the feebleness and exhaustion of age, but according to the special announcement of God, and for his former transgression at Meribah-Kadesh. "And the Lord spake unto Moses the self-same day, saying, Get thee up unto this mountain Abarim, unto mount Nebo, . . . and *die* on the mount whither thou goest up, . . . because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh" (Deut. xxxii. 48).

Some, however, may be unwilling to entertain the idea that Moses *died a second time*, from their reluctance to think that his body should again undergo the humiliation of death, and, therefore, most probably of its appointed natural consequences, decay and conversion into dust,† *after* having been raised to

* The word translated in the text, "natural force," and in the margin, "moisture," is rendered, by Gesenius, "*vigour, freshness.*" It is difficult to suppose that God would remove his servant, while yet in a *remarkably green and vigorous old age*, bury him secretly, *with the undoubted determination of raising him from the grave* long before the final resurrection, to share in the temporary glory of the transfiguration, and yet, with such a special purpose, suffer the lifeless body to become previously the prey of corruption and the worm, and return to dust.

† Some may strongly object to the very idea of Moses having died a *second* time. We must remember that, in the history of Lazarus, we have an instance of death, resurrection, and, doubtless, of death afterwards undergone a *second* time. One reason of our Lord's comparatively early arrival at Bethany, after the death of Lazarus, may have been to prevent the work of corruption and the worm—not, however, from any lack of power to raise the deceased weeks after his death. He who will yet raise Lazarus again at the last day could have raised him when at Bethany, had his bodily frame already become a fleshless skeleton. The great law—"it is appointed unto men once

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participate in the glory of the transfiguration. Yet is there surely no insuperable difficulty here. For, what happened *after the glorious transfiguration* to Him for whom all that glory was called into temporary existence, to whom Moses and Elijah paid homage, so to speak, and who was there transfigured, "*his face shining as the sun, and his raiment becoming white as light*"? Did not scornful men scourge, spit upon, buffet, and crown with thorns, that sacred body and that hallowed head which the Father had invested with such marvellous radiance on the mount? And when He was afterwards nailed to the cross on Calvary, between two malefactors, was He not there made a curse for us, openly dying a death of the deepest pain and shame? Is it not, then, both reasonable and scriptural to suppose that the glory of the transfiguration was, in all respects (though a type and pledge of the future), only temporary to Moses, as it certainly was so to his Lord? And, when we bear in mind, that the body of the Lord Jesus was not previously changed from mortal to immortal, but that, on the contrary, *it remained as mortal during the transfiguration as it had been before, and continued to be after, that glorious transaction*, we seem to be fully justified in believing that there is no necessity whatever, *so far as the transfiguration itself is concerned*, for supposing that the living bodies of Moses and Elijah had been previously changed from mortal and corruptible into immortal and incorruptible.

It may be said that, if the transfiguration was really a typical foreshewing of the yet future glorious kingdom of Christ, then must Moses represent the saints who shall be raised in incorruptible bodies at the Lord's glorious advent, and Elijah, the saints then living, who, without tasting death, will, at that wonderful period, have put on incorruption; and that, therefore, it seems most consistent with the purpose of the transfiguration, to suppose that the bodies of Moses and Elijah had already become immortal and incorruptible before they stood in the presence of Jesus on the mount—we reply, that such supposition is by no means necessary and inevitable. If, at the second advent, and at the commencement of the kingdom, the risen and living saints are clothed in immortal and incorruptible bodies, it is to be remembered that then the Lord of the kingdom will also himself appear in an immortal body. Accordingly, if the nature and purpose of the typical and pro-

to die"—does not so bind and fetter the omniscient and omnipotent Lawgiver, that He cannot cause Moses, Lazarus, the Shunammite's son, the man whose body revived on touching the bones of Elisha, and the only son of the widow of Nain, to die, be restored to life, and *die a second time.*

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phetic transfiguration did not at all require that Jesus should then be in an immortal body, neither did they at all require that the living bodies of Moses and Elijah should be immortal and incorruptible, while they assisted the Lord, himself still in a mortal body, in fully carrying out the great typical exhibition of regal glory.

Again, are the sympathies of any arrayed on the side of this venerable servant of the Most High, as if something almost approaching to wrong and harshness would be inflicted on him by causing him to die a second time, after having been the eye-witness of, and sharer in, such marvellous glory? But if Moses did not himself entertain such a thought, why should we feel a vague compassion for him as if he did? We may indeed rest assured that Moses could not have indulged any such unseemly sentiment; for what was one of the great and special subjects of conversation between him, Elijah, and the great Redeemer on the mount? *Did they not speak of the* DECEASE *which Jesus should accomplish at Jerusalem?* The transfiguration, if intended also to encourage the apostles, and give to them, and through them, to the Church, in all after ages, an exalted (and, to a certain degree, definite and instructive) idea of the Lord's future kingdom and glory, was, we may well believe, specially designed for the personal consolation and refreshment of Him who afterwards, "for the joy that was set before Him, endured the cross, despising the shame." The words of our Lord to Peter shortly before—"Get thee behind me, Satan, for thou art an offence unto me"—would seem to shew that the adversary was already endeavouring to place before the mind of the blessed Jesus the thought of His coming shame and sufferings, in a discouraging, painful, and distressing light. The temporary glory of the transfiguration was, therefore, given by the Father not only for the comfort and instruction of the Church, but also to strengthen and animate the human soul of the beloved Son; and Moses and Elijah were, doubtless, sent by the heavenly Father to the mount, to cheer and encourage that Son in the prospect of the sacrificial and vicarious death to which He was in due time to submit, in voluntary obedience to the Father's will. Unlike Peter, who could not endure the bare mention of his Master's humiliation and sufferings, saying, "Be it far from thee, Lord; this shall not be unto thee," Moses and Elijah came expressly to listen to, and speak with, Jesus on this very all-important subject. We are aware that the character and results of His divinely appointed sacrificial death were already well known to the Saviour (John i. 29, iii. 14, 15; Matt. xvi.

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21), with reference both to His own resurrection, and the consequent salvation of His Church; and they would doubtless be so both to Moses and Elijah,* at least before the close of the transfiguration. We cannot doubt that, in the conversation concerning the decease to be accomplished at Jerusalem, the Old Testament furnished to the Lord and His two illustrious attendants abundant and instructive materials. The Pentateuch, with which Moses and Elijah must have been familiar while living among men, would be to them a storehouse of brightly illustrative prophecy, and prophetic type and shadow. With what solemn earnestness would the two saints, amidst that temporary glory, listen and speak of the bruising of the heel of the woman's seed, as preparatory to the bruising of the serpent's head—of the glorious promise, that in Abraham and his seed should all the families of the earth be blessed—of the great day of atonement, with the goat of the sin-offering, and the scape-goat—of the paschal lamb—of the sheaf of first-fruits—and of the feast of tabernacles! We may feel almost assured that the great theme which occupied their attention was that on which Christ afterwards enlarged, when, after His resurrection, He joined the two disciples on the road to Emmaus, and said, "Ought not Christ to suffer these things, and to enter into His glory?" It is, therefore, impossible that Moses, after having been made more fully aware on the mount (even if much had been previously revealed to him) of the death of pain and shame his Lord was soon to undergo, for the redemption of sinners (to the divinely predetermined certainty, and certain efficacy of which both himself and Elijah well knew that they owed all which they were then enjoying, and all which they hoped to enjoy eternally), should feel a moment's reluctance that his own body should once more, after the very brief reunion, be separated from the immortal spirit by a painless and peaceful death, and be again consigned to its mysterious grave. We cannot, indeed, believe that this eminent saint, who must assuredly have learned on the mount, if he had not been taught it before, the divinely decreed resurrection of his Lord as "the first-fruits of them that slept," could have desired to precede in his own person the resurrection and immortality of the great King

* We read that angels desire to look into the mysteries and blessings of the gospel redemption, and that they rejoice over one sinner that repenteth. And can we think that the disembodied spirits of the just were left in ignorance of those wondrous transactions with which their eternal happiness was so intimately connected? Surely God would vouchsafe to them the knowledge of the incarnation, birth, flight to Egypt, baptism, death and resurrection, of His beloved Son.

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Messiah, in whose presence he was at that moment privileged to stand. In such circumstances, he could not but willingly and gratefully adore and submit to (or rather, acquiesce in) the will of God, should that will be to replace his lifeless body in its grave at Beth-peor, there to await the morning of the resurrection of God's redeemed servants, and at the same time to convey back the immortal spirit to rejoin, after its short and happy absence, the other disembodied spirits of the just, whose joy it might be privileged to increase, by imparting to them the glad tidings of all that had just occurred on the mount of transfiguration.

In the former article, allusion was made to the view of those who think that the grave of Moses was concealed from the knowledge of the children of Israel, lest they should afterwards be tempted to pay a superstitious, or even idolatrous reverence to his memory and sepulchre. We may add to what was there advanced, that we might almost as reasonably expect the tribes of Ephraim and Manasseh to have gradually instituted sinful and superstitious ceremonies at the tomb of Joseph, their great ancestor, whose bones had been conveyed from Egypt to the promised land; and also at that of Joshua, the illustrious ornament of the tribe of Ephraim. It is to be remembered that the children of Israel (unlike Greece and Rome) had no early heroic age of ignorance and darkness, the fruitful source of mystery, legend, and idolatry. The leading facts of the lives of Abraham, Isaac, Jacob, and Joseph—of Moses, Aaron, and Joshua—had been duly recorded in sober and authentic history—a history familiar to each successive generation from its childhood. Hence, although they burned incense to the brazen serpent which had been set up in the wilderness, it does not appear to have ever been the national tendency of the Hebrews to pay superstitious, still less idolatrous, honours to the memories and at the sepulchres of their deceased worthies. It would have been difficult to regard Abraham and Moses, Joseph and Joshua, as the patrons and approvers of scenes of sanguinary cruelty, and of impure and sensual indulgence. The depraved and vicious among the Israelites would desire to forget, rather than to honour, these eminent saints and servants of the holy and ever-living Jehovah, and would turn aside to borrow idolatrous superstitions from the neighbouring nations, whose false gods many Hebrews would worship, because their corrupt hearts delighted in the depravity and licentious rites which belonged to that worship.

And here we must not wholly pass over in silence the well-known account in St Jude's Epistle, of the contest between

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Michael and Satan. They to whom it may appear presumptuous and extravagant to attempt to reason of the probable motives which impelled the leader of the fallen spirits into that conflict, should remember how much is revealed to us concerning him in holy writ, as tempter, malignant adversary, and accuser. The writer would not have introduced the subject, had not some considered it as almost unquestionably true that the opposition of Satan to Michael arose from the thought that the designed secret interment of Moses would prevent him from successfully instigating the Israelites to establish superstitious and sinful ceremonies at the tomb of their lawgiver, and that the Divine purpose, in the careful concealment of the faithful and honoured servant's grave, was to prevent the establishment of such a form of superstition. And surely there is not more of presumption* in attempting to confute, than there would be in attempting to prove, this view.

"Michael, the archangel, when contending (διακρινομενος) with the devil (the slanderous accuser), he disputed (διελεγετο) about the body of Moses, durst not† (ουκ ετολμησε) bring against him a railing accusation, but said, The Lord rebuke thee." The writer receives this statement as historical fact, authenticated as such by its admission into the inspired Scriptures. There is no attempt on the part of the great adversary to offer forcible opposition to Michael's execution of the Divine command;

* If the sacred writer had merely stated that Michael buried the body of Moses in a spot unknown to the children of Israel, and we had seriously undertaken to discuss the question, whether Satan did or did not contend with the archangel on that occasion, such discussion would deserve to be stigmatised as foolish and irreverent trifling. Having, however, learned that a contention really did arise, we may venture to seek the probable motive which led the adversary to dispute with the archangel. We regard Satan as an intensely wicked and malignant, intelligent personal agent; and in discussing his motives, with reference to certain facts recorded in the Scriptures, we may consider ourselves as discussing the motives of an intensely malignant, subtle, and wicked Julian or Voltaire, or rather combination of both.

† In *The Quarterly Journal of Prophecy*, for July 1856, p. 289, is the following extract, from an exposition of Daniel by Roos:—"The great prince Michael, who is called the archangel, or prince of angels (Jude 9; Rev. xii. 7), is considered by some to be the Son of God; but the words, ουκ ετολμησε, *he durst not* (Jude 9), cannot be applied to Him. Peter, too, when treating of the same subject, speaks of the created angels (2 Pet. ii. 11)." The passage in Jude 9, here alluded to, long prevented the writer of this paper from entertaining the view against which Roos protests. Afterwards, however, he thought it possible that the eternal and coequal Word might, in anticipation of this incarnation, have *freely and voluntarily* assumed a subordinate position, though one superior to all the created intelligences, as the captain of the Lord's host, and also as Michael the prince for Israel. But he is now inclined to agree with Roos, that the Michael of the Old and New Testament was a created angel. We may observe that the bones of Joseph were, at the time in question, in the camp of Israel, on their way to the promised land.

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such words as διακρινομενος and διελεγετο rather point to disputation and bitter cavilling. We cannot suppose that the prince of darkness would, either in the rage of disappointed malignity, or in the mere wanton insolence of blasphemy, have ventured to contend against the absolute right of the Most High to conceal the grave of His servant from the children of Israel. The accuser would rather seek to bring forward some specious taunt and cavil against the moral propriety and justice of the Divine procedure. Now, the Scriptures teach us that Moses and Aaron had forfeited, by their public disobedience at Meribah-Kadesh, the privilege of crossing the Jordan and entering the promised land. Thus the death of Moses, so far as the time and place of that death were concerned, did not, strictly speaking, occur in what is called the ordinary course of nature, but *was judicially hastened* against the prayers of Moses, and made to happen on the eastern side of the Jordan, as a special punishment of a special transgression. Here was apparently room for the malignant spirit, who had doubtless witnessed the scene at Meribah-Kadesh, and sought to instigate Moses to a public display of angry impatience there, to cavil at the gracious arrangement which Michael was appointed to execute, and to contend that the body of one who had died under a special judicial sentence ought not, after death, to be specially honoured above all the servants of God who had died before him. Nay, such an honour, inasmuch as it would be rightly regarded as a powerful assurance of the Divine favour towards Moses, could not fail to commend in a high degree the Divine authority of his legislative commission, and be an express and most important ratification of the Divine authority of the law which he had been commanded to promulgate. The Mosaic law was thus more awfully and impressively sanctioned as of Divine origin, than if Moses himself had crossed the Jordan, established the tribes in the promised land, and then, after dying peacefully in his bed, been buried by the children of Israel, as was the lot of his successor Joshua. We presume not to say more on this mysterious subject, than to suggest that this is, perhaps, at least as probable a cause of the protest by the great adversary against the mysterious interment of Moses, as any malignant hope and expectation that the sepulchre of the illustrious legislator of the chosen people would one day become the nursing place of superstitious ceremonies which might gradually degenerate even into actual idolatry.

It seems to the writer to be scripturally probable that the mysterious manner of the interment of Moses had chiefly reference to his destined brief reappearance on the mount; and

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also that the lifeless body was *reserved* in its secret grave, and kept by the Divine will from corruption, at least until the close of that great transaction. And thus the records of the mysterious burial in the Old, and of the glorious transfiguration in the New Testament, appear strikingly to illustrate each other; the former having been designed and executed by Him who knoweth the end from the beginning, mainly with a view to, and for the sake of, the latter. We hope that it will not be regarded as intruding presumptuously where the Scriptures are silent, if we add that, had the place of interment been known, the Israelites might afterwards, without any superstitious intention at the time, have sought to convey the mortal remains of their great leader across the Jordan into the promised land. A part of the Divine secret would thus have been discovered; although they could not have approached to any probable conjecture why they had found their buried lawgiver fresh and undecayed, as at the moment of death—a slumbering body, rather than a decaying corpse or fleshless skeleton.

It has, indeed, been thought that Moses* will be one of the two apocalyptic witnesses, and his presence with Elijah on the mount may, in connexion with his mysterious interment, have led to this supposition. But the two cases are not sufficiently parallel to afford a probable foundation for the inference. It is true that the bodies of both these saints were specially reserved by the Most High secure from the knowledge and sight of men; but the one, without tasting death, was placed in the heavenly regions—the other died, and was deposited, probably by ministering angels, in a grave, of which the exact locality was unknown, though Israel was aware of the particular mountain-district in which the valley was situated. Again, nothing is recorded as having been done by Moses between his decease and his brief appearance on the mount. Elijah, however, on one occasion, after his translation, actually resumed the exercise of his office of prophetic witness for God, when he sent a message from the place of his heavenly sojourn to the wicked Jewish king, Jehoshaphat. We are also to recollect that Moses was not, as Elijah (and Enoch also), a witness raised up by God in a season of abounding and prevailing impiety,

* We have said in the former paper that the very position of Enoch and Elijah, in the heavenly regions, is of itself a suitable discipline for the right and God-fearing use of the awful superhuman power which is to be intrusted to the two apocalyptic witnesses. In this respect, Moses may be regarded as equally eligible with Elijah or Enoch to be one of these witnesses. His disembodied spirit, by its abode of more than two thousand years in the region of the happy and waiting spirits of God's deceased servants, has enjoyed similar advantages to those possessed by Enoch and Elijah.

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when the kingdom of Samaria (as also the antediluvians in the days of Enoch) was gradually, but certainly, ripening for the Divine rejection and judgments. If a few more years had been added to the life of Moses, he would have spent them, so far as we can see, not as a witness* against the abounding impiety of God's enemies, but as the captain and leader of the Lord's people. Moses, having reached a period which may be regarded as, already in his days, beyond the ordinary limits of human life, appears, as we read the close of his history, to have received in death a final dismissal from all further personal service in the body, connected with earth and its living inhabitants. We seem no more able to expect to see him, than we do Abraham, again standing in flesh upon the earth, a mortal man like ourselves, and discharging earthly and human duties. His brief appearance upon the mount had nothing to do with the affairs of earth in this present dispensation. But, whereas Moses died at a very advanced old age, and after having, to all human appearance, fully and finally discharged the duties of his earthly career, Elijah, so far as we can judge, was translated in the very prime and vigour of his life. So, too, was Enoch; for the Lord took him at the age of three hundred and sixty-five years—a space of time shorter, by about six hundred years, than that which was allotted to his father Jared, or to his own son Methuselah. We can thus far more easily conceive of Enoch and Elijah, than of Moses, that they were withdrawn from earth before all their appointed work was entirely finished.

But if Enoch and Elijah are to labour in union as the two apocalyptic witnesses, why was not the former also present on the mount? We reply, that there was no necessity for his presence there, so far, at least, as we regard the transfiguration in the light of a typical foreshewing of the future glorious kingdom. One individual, Moses, was sufficient to represent the raised saints; and Elijah was, therefore, equally sufficient to represent those living saints who, without tasting death, shall have been changed at the Lord's coming. Again, Jesus was, in common with Moses and Elijah, Peter, James, and John, a descendant of Abraham, and under the covenant of the law. Enoch, therefore, as an ancestor of Abraham and our Lord, may have been a less suitable personage, under all the circumstances of the case, than Elijah, for the purpose of

* It is, of course, quite true that Moses and Aaron, at the commencement of their high career, were eminently witnesses for God against Pharaoh. But the writer is here speaking of the position of Moses during the latter part of his life, when he was rather the leader of God's people, than, as was Elijah previous to his translation, a witness against the prevailing and abounding wickedness of the people of God.

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the transfiguration, where, in the persons of Moses and Elijah, the law and the prophets rendered homage to the King Messiah. But, although Enoch was not present on the mount of transfiguration, neither is it recorded of him that, after his translation, he sent any warning message to the ungodly antediluvians, yet St Jude tells us that, while still upon the earth, he prophesied,* "Behold the Lord cometh with ten thousand of his saints"—that Lord, doubtless, whose advent, first in humiliation, and afterwards in glory, was mysteriously foretold in the first promise (a promise well known to Enoch), that "the seed of the woman should bruise the head of the serpent." The writer is unable to agree with those who would confine this prediction to the events of the Noachic deluge, when "God brought the flood upon the world of the ungodly." If we consider the language of the prophecy, and how it is introduced by St Jude, we seem to have nothing less than an explicit prediction of the yet future coming of the Lord in glorious majesty, to execute judgment (2 Thess. vi. 8). We marvel at this distinct announcement by an antediluvian prophet of the coming "of the great and terrible day of the Lord;" and we cannot help feeling that it was with a view to some great Church purpose that God inspired and strengthened His servant to proclaim this prophetic testimony, before He removed him by translation from the sight and society of men. Our attention is deeply arrested by the thought that Enoch was taken up from the earth, while occupied in the solemn task of proclaiming to an ungodly world, "Behold the Lord cometh with ten thousands of His saints to execute judgment upon all." And what fitness and harmony should we discover in the whole transaction, did we believe that God withdrew His faithful servant into the heavenly regions, from his apparently unfinished work of bearing testimony to the second advent—(I say from his *apparently unfinished work*, as, strictly speaking, death is the only proper termination to earthly duties, and Elijah's prophetic office did not terminate at his translation)—in order to send him to the earth again, shortly before Christ's glorious coming, to resume and complete his glorious testimony.

The awful ministry of the two apocalyptic witnesses appears to be carried on directly and immediately through human agents—(a circumstance which may seem to separate it in some degree from the more symbolical portions of the Apocalypse)—and, what is very important to observe, each of the four ways in which the two witnesses are to exercise their dele-

* Nearly seven hundred years intervened between the translation of Enoch and the Noachic deluge.

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gated superhuman power, *has a literal precedent in the history of Israel.* Of these Old Testament precedents, two will be found in the history of Elijah. We are told that "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth (land?) for the space of three years * and six months" (James v. 17). It was the same illustrious prophet also who called down from heaven the fire which consumed two armed bands that had been successively sent by the wicked king of Israel to take him (2 Kings i. 10–12). The fearful plagues which God inflicted upon the Egyptians and their land, through the instrumentality of Moses and Aaron, will furnish us with the other precedents. Accordingly, this consideration—that the miraculous judgments to be wrought at the will of the two witnesses have *literal precedents* in the historical records of Israel—may not be without its influence, if duly weighed, in disposing us to interpret literally what is written of these witnesses; and also to regard "the holy city" of Rev. xi. 2, as the literal Jerusalem.

It is not forgotten here that symbolical language is applied to the apocalyptic witnessing prophets, who are called "the two olive trees, and the two candlesticks standing before the God of the earth." In the book of Zechariah, we read of two olive trees and one candlestick of gold; neither is it denied that such symbolical language may furnish a strong argument in favour of the idea that the witnesses are churches rather than individuals. Yet the writer thinks that the specific

* Josephus (I quote from memory) states that, according to the Tyrian annals, there was about the same time a drought of one year's continuance. This is not improbable, although not according to the usual method of the Divine procedure, when Divine chastisements were judicially inflicted upon Israel. That such chastisements might retain their special character as a visitation upon the people of God for their particular sins, and that there might be no possibility for Israel to mistake, the neighbouring Gentile tribes did not generally share in the distress. Thus Elimelech and Naomi (Ruth i. 1, 2), when there was a famine in their own land, passed over into the country of Moab and dwelt there. Again, we read that Elisha said unto the woman whose son he had restored to life, "Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn : for the Lord hath called for a famine; and it shall also come upon the land *seven* years. And the woman arose and did after the saying of the man of God; and she went with her household, and *sojourned in the land of the Philistines seven years.*" But the three years' drought in the days of Elijah were sent to punish Samaria for the worship of Baal, whose altars were especially patronised by the Sidonian princess Jezebel, the wife of Ahab. We need not, therefore, be surprised if the God of Israel caused the drought, with which he punished Jezebel and the Baal worshippers in Samaria, to extend over Phœnicia, that when the Israelites heard that Baal had been wholly unable to defend his votaries, even in his own Tyrian metropolis and kingdom, they might become ashamed of their idolatry, and return to the service of the true God.

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phraseology of "my two witnesses," and "these two prophets," is very favourable to the notion that two individuals are intended. Even in Zechariah, the two olive trees, if admitting a more extended explanation, are capable also of a more particular application to Zerubbabel and Jeshua. And if these two individuals were, so long as their official ministry continued, the two anointed ones standing before the God of the whole earth, are we forbidden to think that two individuals may be the two anointed witnesses and prophets during the 1260 days of the apocalyptic testimony? But however this allusion to Zechariah's statements may be disregarded and set aside, the more carefully we study the prophetic narrative in the Apocalypse, the more clearly shall we see that (whatever particular events and special Divine judgments may then occur from time to time) a certain definite and unvarying character appertains to the whole period during which the witnesses exercise their marvellous ministry. Two prominent features would seem to belong equally to every one of the 1260 days, viz., the sackcloth attire (shewing the depressed state of the Church at the period in question), and the possession and exercise, by those who are thus attired, of an awful superhuman power from God, which they are to use to the certain discomfiture or even destruction of every ungodly enemy who shall attack them with a view to injure or slay them.*

The apparent connexion between the second and third verses of Rev. xi. may incline us to suppose that the 1260 days of prophetic testimony mainly, though not entirely, coin-

* However dark be our view of the position of the spiritual Church in her pilgrimage through the wilderness of this world, from her commencement to the present day, the sackcloth attire of the witnesses, and the stern and judicial character of their ministry, would seem to point out a particular period, and a visibly exceptional condition of the Church, such that it cannot well be thought that this exceptional condition has existed since the commencement of the reign of our Elizabeth. If the 1260 days are 1260 years, the marvellous ministry of the witnesses must on this view have commenced not later than cir. 300 A.D. If we think the three days and a half of the death and exposure of the witnesses to denote three years and a half, and to have been fulfilled early in the career of Luther, then must we suppose either that the seventh trumpet has already sounded, or that it was not to sound until more than three centuries after the death and resurrection of the witnesses. Even if we suppose the 1260 days of testimony to be year-days, and make large allowance for the melancholy fact that fearful corruptions and heresies were fiercely struggling to establish themselves in the Church before the Council of Nice, and for the imminent peril which threatened the purity of doctrine and morals in the Church through her alliance with the imperial power, many will still think that the commencement of the dark and sackcloth days of the two witnesses cannot be dated earlier than the death of Constantine. If so, the death and resurrection of the witnesses cannot have occurred until several years after the deaths of Luther and Calvin.

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cide with the forty-two months of the treading down of the holy city; it not being necessary that these two periods should have exactly the same time of commencement. Accordingly, the victorious treading down of the holy city by the Gentiles, and the miraculous ministry of the two witnessing prophets, may be viewed not only as mainly contemporaneous, but as also having a certain, special, and designed relation to each other; for while the former is the last proud and open act of defiance against God on the part of infidel and scornful men, the other is the last special counter-testimony from God against this proud infidelity and scorn. And if we regard the measuring of the temple, altar, and worshippers, as indicating not only the Divine and guardian watchfulness over the true worshippers, but also their comparatively scanty number, we may be inclined to suppose that, as it was in the days of Elijah, so shall it be during the 1260 days of the ministry of the two witnesses. And as Elijah was almost the only faithful, open, and visible witness for God against Ahab and Jezebel (Obadiah *secretly* hid and fed the prophets), so these two prophets will be almost the only faithful, open, and visible witnesses for God against the last Antichristian power. And with regard to the miraculous character of their ministry, we would again draw the reader's attention to the fact that each of the four ways in which the two prophetic witnesses are to exercise their delegated superhuman power, has a literal precedent in the history of Israel. And when it is said of them, "if any man will hurt them, fire proceedeth out of their mouth to destroy them;" this may be regarded as a figurative description of such real power as that exercised by Elijah (2 Kings i. 10–12), when he twice called down fire from heaven on the armed bands sent against him by the king of Samaria.

And what are we to say of that which God will give unto His two witnesses, viz., "that they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth"? When it is said that God will give to the two witnesses to do this, it must be understood as a Divine promise that no earthly power, and that no combined earthly and infernal powers, shall prevail to silence their prophetic testimony before the close of the appointed period. Now, whatever extent of meaning we attach to the word prophesy—whether or not we consider it to imply a union of prediction, preaching, and denunciation—does not the term "*prophesy*" mark that the ministration in question is exercised *in a public and open manner*, entirely opposed to terror, secrecy, and concealment? Again, may not this term "*prophesy*" probably imply the idea that God is giving

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a special commission and message, in special and exceptional times, to these two witnesses, as was done to the prophets of the Old Testament, and that they exercised their office *publicly and openly*, as did Isaiah (xx. 2, 3), whether we suppose the ministry of the latter to have extended over three years, or three days? The two witnesses are "two candlesticks;" but is not the awfully bright and fearful light of testimony, which God kindles and maintains in these two lamps, rather a light of denunciation (behold, ye despisers, and wonder and perish) than of evangelical instruction and invitation; and, therefore, not designed to shine far from the view of an ungodly and persecuting world, in the secret assemblies of Vallensian and Albigensian believers? Let us consider attentively the following passage, which, as has been already observed, leads the mind to Zech. iv. 14; "These are the two olive trees, and the two candlesticks *standing before the God of the earth*" (Rev. xi. 4); and when it is remembered that the two witnesses are invulnerable and invincible during the 1260 days, does not the verse just quoted favour the view that the two witnesses "prophesy" openly before the God of the earth, for Whom and His coming Son* they claim the earth, protected by Him against all earthly and infernal power during the appointed period of their public and faithful testimony?

It has been shewn in a former article, from Daniel and Zechariah, that previous to the coming of the great and terrible day of the Lord, Jews will have returned to Jerusalem and its surrounding territory in considerable numbers. When the appointed time is arrived, this will be accomplished, apparently by their own resources, yet, in reality, all will be done under a permissive and controlling Providence, secretly superintending all their efforts and arrangements, and watching over the due fulfilment of the prophetic Scriptures. And, if we believe it to be in the Divine purpose, that Jerusalem and the greater part of Judea are yet to be a Hebrew city and territory, with a Hebrew population, this may assist us also in believing that the prediction of Malachi may yet be literally fulfilled, and the Tishbite descend in person from heaven, to resume on earth, among the descendants of Abraham, his office of religious teacher and reformer.† Thus we should hesitate to reject, as

* The Lord Jesus, when sojourning among men, put the solemn question, "When the Son of man cometh, shall he find faith on the earth?"

† Should it be objected that on this supposition we might expect Elijah to fail in his mission, whereas the words of Malachi, "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth (land) with a curse (חֵרֶם)," are not favourable to the idea of an unsuccessful issue to Elijah's mission, we may

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a visionary impossibility, that Elijah, and therefore Enoch also, may be one of the two apocalyptic witnesses.

It may be said that it is idle and unnecessary to attempt to discover, from scriptural arguments and analogies, some special and suitable Church purpose in the translations of Enoch and Elijah, inasmuch as one instance of translation is a more awful and powerful rebuke to unbelief than the courageous deaths of a thousand martyrs. This seems to be an erroneous view; and if it had been the Divine purpose to rebuke and convince unbelievers, we might have expected that the translations of Enoch and Elijah would have been performed in the most open and public manner, in the presence of numerous spectators, who should be unable to deny that God had indeed translated them. The scriptural records of Enoch and Elijah will be read by the infidel with contempt, and they are true and instructive only

ply, that this objection has little force. Malachi may be understood as simply predicting that if the Jews of that time reject, in obstinate unbelief, the mission of Elijah, God will visit the contumacious inhabitants of Jerusalem and Judea with a dreadful overthrow, such as that described by Zechariah, xiv. 2; but Malachi says nothing positively either of the success or failure of the Tishbite's attempt at reformation. It may be well for objectors to study the angelic announcement to Zacharias (Luke i. 17), "And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." Who would not have felt sure, that he who was thus to come in the spirit and power of Elias would certainly work miracles? And yet it is expressly said that John did no miracle. And, surely, this prophetic announcement of the angel to Zacharias is even more unfavourable than that of Malachi concerning Elijah to the idea of unsuccessful termination. Who could have formed the remotest conjecture from these words of the angel, that John was to suffer imprisonment and a violent death, and that Jesus, before whom he was to go in the spirit and power of Elias, would be publicly rejected in favour of the robber and murderer Barabbas, and then be crucified on Calvary? We have no reason to suppose that Elijah will work miracles should he descend and again exercise his office of converter (Tishbite) and reformer, whatever power he may afterwards receive as one of the apocalyptic witnesses. Indeed, the example of the Baptist teaches us that it is quite possible (and, may we not add, probable), that Elijah may come again in the spirit and power of his former mission, without having again authority to work miracles. And if Jesus, who wrought so many and varied miracles, was rejected by the Jewish nation, there will be no ground of surprise if Elijah, who, when he comes, will probably not be endued with miraculous powers, be rejected also. We may say, "If they believe not Moses and the prophets, neither will they believe though Elijah descend from heaven." When we speak of an unsuccessful issue to Elijah's mission, we speak according to human judgment; there will be no real failure, for it will accomplish all that God designs to do through it. We may, perhaps, be permitted to add, that a comparison of the angel's message to Zacharias with the imprisonment and death of John, and also with the rejection and crucifixion of Jesus, may teach us that there are cases in which predictions of yet future events should be interpreted with special caution and self-distrust.

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to those who already believe, and they glorify God only to them. We know not who, and how few, saw the translation of Enoch, and perhaps "the fifty sons of the prophets who stood afar off" were the only spectators of that of Elijah. Among even contemporaries who had not been eye-witnesses, the reality of the translations into heaven would be doubted by many who were very far from being unbelievers in the ordinary sense of the term. Nay (what may indeed excite our wonder), do not we read that, in the case of Elijah, the sons of the prophets (apparently the very persons who had said to Elisha, just before the translation, "Knowest thou that the Lord will take away thy master from thy head to-day?") urge him to send "fifty strong men" to search for Elijah's body, adding, as their reason for giving this advice, "Lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley." They did not doubt that the Tishbite had been miraculously lifted up from the earth by the power of the Lord, and yet could not feel certain that he had been actually translated into heaven. In fact, so great was their importunity, that they shamed Elisha into consenting that "fifty men should be sent forth, who" (and this shewed the reality of their apprehensions) "searched three days for Elijah, and found him not."

We do not deny that the fact of Enoch's translation may have been an invaluable and influential truth to Noah, and to Abraham and others, who had not, as we have, the opportunity of consulting the Psalms and the Prophets, the writings of the Evangelists and Apostles. It would enlarge their conceptions, marvellously connect earth and the heavenly regions, and give them a glimpse of the Divine power over death and the grave. We do not for a moment deny that the translations of the two eminent saints, Enoch and Elijah, may have been powerfully influential in strengthening the faith and animating the hearts of the servants of God under the Old Testament dispensation, even though we do not find in the Psalms and the Prophets such notice of these glorious transactions as we might have expected to discover there. And even now, as we read of these great events, we seem to be assisted in understanding how easily the Lord can take up from the earth His living saints, at the appointed time, to meet Him in the air; when He shall hereafter descend in glorious majesty, at His second "coming without sin unto salvation." Yet all the valuable spiritual lessons which Old Testament saints and New Testament believers have learned and are learning from the two wondrous translations directly from earth into the heavenly regions, would not be

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less instructive and influential if the two translated saints are yet to descend and revisit our earth, in order to do and suffer all that is to be done and suffered by the two apocalyptic witnesses. Nor should we forget that Enoch and Elijah, so far as their mere translation into heaven without seeing death is concerned, do not seem to be set forth as an example to the Church; for there does not appear to be the shadow of a scriptural warrant for any individual believer to presume to entertain the hope, or even the desire, of such a distinction specially for himself, to the exclusion of his believing contemporaries. But though it be unlawful to pray for unpromised and unoffered individual rapture or translation, it is our duty and privilege to pray daily, "Come, Lord Jesus, come quickly;" in which petition we pray for the speedy arrival of that glorious advent season, in which a predicted and promised rapture or translation, without tasting death, will be the bright and common lot of all the then living and expecting believers in Jesus.

Before we conclude this paper, it is our wish to offer a few remarks with regard to the supposed necessity of believing that Enoch and Elijah were changed, at their translations, from corruptible to incorruptible, from mortal to immortal. It may be more than plausibly objected—How can we believe that two human beings, of Adam's frail, sinful, and dying race, can have sojourned, during from twenty-five hundred to four thousand years, in the *holy* heavenly regions, and in the sight and vicinity of the Divine glory, without first undergoing such a thorough physical organic change, and such a thorough spiritual transformation, as would seem to us to be absolutely requisite to make such a heavenly sojourn possible or conceivable? We again refer to the case of Moses, at the time of the delivery of the law to the children of Israel. Then "the sight of the glory of the LORD was like a devouring fire on the top of the mount." Can we say that heaven itself was a holier region than was that mountain-top during the forty days that the dazzling and burning glory of Jehovah was visible upon it? If Moses, while still in mortal life, without undergoing permanent organic physical change, or new permanent spiritual transformation (he had already believed in God, through grace, with that spiritual and vital faith which is virtually a passing from spiritual death to spiritual life, as had Enoch and Elijah also, long before their translations), could sojourn forty days and nights in the midst of the cloud, and in the immediate vicinity of the holy and burning glory, a stranger to hunger and thirst, and, doubtless, a stranger also to sleep—for, surely, there was no night there—are we not really assisted and

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enabled to* understand how very possible it is for Enoch and Elijah to be at this moment, though sojourners in the heavenly regions, as truly unchanged mortal men as was Moses while in the cloud upon the mount. And it may be added, that although the sojourn of Moses on the mount was limited to forty days, the humblest reader of the scriptural narrative feels conscious that the return of Moses to the camp of Israel at the end of that period was not the result of any necessity arising from human infirmity and exhaustion, inasmuch as, had the Divine purpose required it, the LORD could have prolonged the abode of His servant in the immediate vicinity of the holy and burning glory on the mount more than forty times forty days, preserving him during that long period from hunger, thirst, and need of sleep and rest.

A few more words concerning the difficulty of believing that two of Adam's *sinful* and mortal race could sojourn *in the pure and holy heavenly regions,* without a previous change and transformation into a condition of immortality and perfect holiness. While Enoch and Elijah were yet upon earth, their souls had been, through the power of Divine grace, renewed and turned to the Lord—had passed from spiritual death unto spiritual life. While yet sojourners among men, they had been, through the grace of God, enlightened to know, and

* Infidelity contemns, and fanatical ignorance abuses and perverts, to nourish its own pride and presumption, those scriptural facts which, when duly and devoutly considered, instruct and strengthen the faith of the sincere and humble Christian, and teach him that, while the laws of nature bind and chain nature, they do not also bind and chain nature's Creator and Lord—that the things which are impossible with men are possible with God. How many natural impossibilities have been overcome by God in behalf of His servants, where their bodies have undergone no permanent organic change! Thus Jonah's life was preserved while he was in the belly of the fish, and in the depths of the sea. Peter walked a few paces on the waters, and he would have stood as firmly upon them as did his Master had not his faith failed; and Philip, caught away by the Spirit of the Lord, was found at Azotus. How marvellous was the preservation of the three Jewish witnesses in the burning fiery furnace, over whose bodies the fire had no power! How striking are the words of the apostle Paul—"I knew a man in Christ about fourteen years ago (whether in the body, I cannot tell, or whether out of the body, I cannot tell: God knoweth), such an one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth), how that he was caught up into paradise, and heard unspeakable words which it is not lawful for a man to utter." All these wonders may, indeed, appear very far below the marvel of the translations of Enoch and Elijah into heavenly abodes without previous death or organic change; yet, if patiently weighed, they may assist in removing popular prejudices and objections against the return to testimony and martyrdom of Enoch and Elijah as the two apocalyptic witnesses, and teach us to bow humbly and reverently to the Saviour's words, "The things that are impossible with men are possible with God."

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renewed, inclined and enabled to love and serve God in the hatred of sin and the love of holiness; and their hearts were filled with holy jealousy and zeal for His name and glory. Hence, previous to their translation, they were already prepared to be happy and feel at home in a holy and heavenly abode. Let us, also, carefully bear in mind that, during their long sojourn in that holy and heavenly abode, every temptation has been doubtless kept from them, and all needful spiritual assistance to maintain in living energy the love and dominion of holiness has been abundantly vouchsafed to them. If, then, Divine grace did so much for them while they were still living upon the earth, in the midst of abounding temptations and the assaults of the malignant tempter, what can it not do for them in the heavenly regions, in the absence of all temptation, and in the presence and under the victorious influence of every excitement and encouragement to that which is good? Divine grace can keep Enoch and Elijah there holy as the ministering angels are holy, and that, too, without any need of such previous organic change in their bodies as will be the lot of the dead and living believers at the second advent. If Enoch and Elijah were now living on the earth, they would be "temples of God through the Holy Spirit dwelling in them." Is it, then, at all difficult to conceive that God, should His special purposes require such a special arrangement, could, without any violation of the awful sanctity of the heavenly regions, remove thither these two saints, to sojourn there in mortal bodies, for weeks, or months, or years, or centuries, until the time appointed for their return to earth, and resumption of earthly duties and conflicts against the enemies of God?

If we think previous suitable training and discipline to be necessary, in order to exercise aright such awful and superhuman power as that which is to be delegated to the two apocalyptic witnesses, it may be said, and truly said, that when God gives the power, He can at once give the requisite grace to use that power according to His will. Yet we seem to find in the Scriptures, that when God calls any of His servants to an arduous and exalted sphere of duty, He generally prepares them for it by a course of special and suitable training. And no better place of training and discipline for those who are to be the two apocalyptic witnesses can well be conceived than the heavenly regions, in which we have reason to believe that Enoch and Elijah are now sojourning. We may also add, that were Moses to be raised from the dead to be one of the two witnesses, the lengthened abode of his spirit among the disembodied spirits of the just in the paradise of

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God,* might be regarded, in his case, as a fitting preparation for the righteous exercise of an awful power far greater than has ever yet been intrusted to mortal men.

In conclusion, it is to be borne in mind that the view proposed in this and the former article in a preceding number, assumes the correctness of the following statements;—(1.) That a considerable portion of the events predicted under the second woe-trumpet have taken place before the appearance of the mighty angel in Rev. x. 1. (2.) That the appearance of this mighty angel is, in the chronology of the vision, introductory to the very near approach of the time in which the seventh angel is to sound the seventh trumpet. (3.) That the angelic oath is correctly translated, "There shall be delay (χρονος) no longer"—words which imply not only that the time for the sounding of the seventh trumpet is near, but also that a long and wearisome delay (of many centuries) has already tried the patience of the Church since her Lord's ascension. (4.) That the forty-two months of the treading down of the holy city, and the 1260 days of the testimony of the witnesses, follow (in the chronology of the vision) soon after the utterance of the angelic oath, and have a considerable portion of time common to both periods. And, (5.) That nothing which has hitherto occurred in the history of the Christian Church can be regarded as the true and adequate fulfilment of what is predicted in the Apocalypse of the ministry of the two witnesses. Many will, perhaps, deny the correctness of these assumptions, and also reject as untenable the notion that Enoch and Elijah are still as mortal as before their translation.

Art. VI.—THE SUN, AND THE ECLIPSING GLORY.

In some preceding papers on natural objects, in which the stars, the sea, and the dew were referred to as emblems of coming glories, the sun was introduced incidentally. But having just glanced at that "great light," as governing the planets, as mirrored by the ocean, and reflected in the dew-drop, let us now more especially study the sun itself, and that in relation to spiritual blessings and eternal glories.

Concerning an object so conspicuous, beautiful, and useful, science has endeavoured to say much; and rational beings, walking in the light and gladdened by the genial heat of the

* Luke xxiii. 43; 2 Cor. xii. 4.

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sun, have in all ages been willing listeners. Some useful information has doubtless been given, and many things said calculated to excite admiration of the great Creator, and call forth gratitude toward Him. On the other hand, many mistakes have been made; and one generation of astronomers have found employment in correcting the errors of the preceding one. A veil of mystery still hangs over the orb of day, which the hand of science will probably never be able fully to draw aside. In a sense, we may say of the sun as of its Maker, that it dwells in light unapproachable—at least for the present. Light, heat, gravitation, motion, have all mysteries, which are to us inscrutable.

It will not be necessary here to refer to the size of the sun—its relation to, and influence over, the planetary worlds—its situation in space—and its probable connexion with other similar orbs. We propose only to consider it as spoken of in the Word of God, and especially with relation to what that Word reveals respecting the world to come.

What Christian has not felt his heart saddened, even in the cheering light of the sun, by considering how fallen and foolish man has worshipped and bowed down to this visible representative of the invisible One. It was thus, most probably, that idolatry commenced (Job xxxi. 26); and once began, it went on at an accelerated pace, till everything was deified, and the true God deserted. It *seemed* to many a reasonable thing to worship God *through* the sun, but the next step was to worship the sun itself, then the moon and the stars; next came homage to the mountains, the rivers, and the trees; until "four-footed beasts, and creeping things"—yea, everything refuse and vile—was worshipped. Then God gave man up, light was extinguished, and lust triumphed. The Creator was dethroned, as far as rebel man could do it; and devils were worshipped instead of God. The majority of mankind still act thus; they "worship the sun with their faces to the east" (Ezek. viii. 16); the fearful cry is still heard from myriads of earth's tribes—"O Baal, hear us!" Blessed thought, the word is gone out of God's mouth in righteousness, and shall not return to Him void—"The idols he will utterly abolish." "The gods, which have not made the earth and the heavens, shall perish from the earth, and from under the heavens."

It is a sweet relief even now to turn away from man's maddened yells in his idolatrous worship, and listen to the devout testimony and joyous songs of the holy prophets, as they "considered God's heavens," and mused on the sun, the moon, and the stars. What in human composition can equal the

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beauty and sublimity of the following Scriptures:—"For ever, O Lord, thy word is settled in heaven. . . . They continue this day according to thy ordinance, for all are thy servants." "Thou, even thou, art Lord alone, that hast made heaven, the heaven of heavens, with all their host. . . . The host of heaven worshippeth thee." "The heavens declare the glory of God, and the firmament sheweth his handiwork. . . . The sun is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race." "O Lord my God, thou art very great; thou art clothed with majesty and honour; who covereth thyself with light as with a garment." "Praise ye him, sun and moon; praise him, all ye stars of light!"

But one greater than the greatest of the prophets stands before us, and pointing to the rising sun just then gilding the turrets of the temple with glory, says—"I AM THE LIGHT OF THE WORLD." Here is ECLIPSING GLORY. This is a light in the blaze of which every other light grows dim; yet is it so mild, that we may gaze upon its splendour, and become familiar with its beams. Yea, we must do so, if we would ever behold the really beautiful; yea, more, we must reflect these beams, and be clothed with this light, if we would be such as God can look at with pleasure, or be of any real service to others.

But what a sublime position did the Lord Jesus take when He uttered these memorable words—"I am the light of the world!" (John viii. 12). And it was all perfectly true. He proclaimed himself to be nothing but what He proved himself to be. He ever produced credentials to support His claims. He was then, He is now, He ever will be, "the light of the world." This the Saviour was fully conscious of, when in our world He appeared in the form of a servant, and to many had "no form nor comeliness." "As (saith one) He ascended the firmament of truth, He shone with the sublime consciousness that, should He withdraw His beams and retire, the world would be immured in eternal night; but that as many as should walk in His light, would be brought from the darkness and distance of sin, into the immediate vision and fruition of God." Thus He claims to be the centre of the moral and spiritual world, even as the sun is the centre of the solar system. And Jesus is the fountain of light—the source of life—the centre of order—the soul of beauty (John i. 1-8). Truth—grace—love—joy—yea, everything beautiful and blessed—flow from Him in infinite abundance and freeness. He knew this would be the case, and therefore, looking on our

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dark, dead, fruitless, frozen world, He said with great gladness of heart, "Lo, I COME!" And when He arrived here He said, "I am come that they might have life, and that they might have it more abundantly. I am the resurrection and the life; I am *the way* for wanderers to return by, the good Shepherd to feed and guard them on their journey, and the very image and representative of Him who is love—in whom their weary hearts may find rest, and by whom their vast desires may all be satisfied."

Truly Jesus, as "THE LIGHT," is the much-needed and the all-comprehensive One. The sun is not a mere glorious appendage to the solar system, but its ALL; and such is the Saviour to man (John i. 4). Without the sun, darkness, death, and disorder would reign triumphant in nature; planets would rush from their orbits, clash together, or fly away into space; and thus would it happen to us without a Saviour. Yea, thus it is now, where He is not known and followed. To be without Christ, is to be without God and without hope.

Yet man tried to quench this Sun of love, and he seemed to succeed. The hour of darkness came, and the power of darkness apparently triumphed. "They killed THE PRINCE OF LIFE." But love like His could not die. Such a life as this was beyond the reach of death. "God raised him from the dead." Then He came forth as a bridegroom from His chamber; and the Son of man, the man of God's right hand, made strong for himself, began a new race of love—a glorious career of resurrection life never to be interrupted, never know eclipse. Sweet was that appearing, when, as Zechariah sung, "through the tender mercy of our God, the day-spring from on high visited us;" and wondrous was the sight the shepherds saw, as they gazed on Him whom they found lying in the manger; but more beautiful still did this light appear on His resurrection morning, when He appeared to Mary, to Cephas, to the weeping women, and the sorrowing disciples. Truly He who greets sinners by name, wipes the backslider's tears away, shouts with a conqueror's gladness, "All hail!" and pronounces with infinite tenderness, "Peace be unto you," is "the light of the world."

Though gone into heaven, He is still OUR LIGHT. The world seeth Him no more; but we who know His name, and trust in Him, we see Him—"see Jesus crowned with glory and honour." We know also that "because He lives, we shall live also." We rejoice, too, to think that He who shines into our hearts is the very Sun of glory in heaven; that in His beams of beauty angels love to dwell; that "His countenance

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shineth as the sun (Rev. i. 16); yea, that when He pleaseth to shew himself, the sun in his meridian glory is eclipsed (Acts xxvi. 13). In Him, so great, so good, so glorious, we rejoice (though *now* we see Him not) "with joy unspeakable and full of glory."

"Christ, who is our life, shall *appear*"—"The Son of man shall come *in his glory*"—"The sun of righteousness shall arise with healing in his wings." Such are some of the testimonies of Scripture which are intended to feed our hope in "the glorious appearing of the great God and our Saviour Jesus Christ." Then, at His epiphany, the kingdom of darkness shall end, the spell of the power of darkness shall be broken (2 Thess. ii. 8), and Jesus shall be owned to be what He really is—the light of this world, the fountain of knowledge, holiness, and joy. All false lights shall go out in outer darkness, and all created light shall be eclipsed. The glory of the Lord shall be seen in His own light; for the day of His coming will be "the day of the *revelation* of Jesus Christ." God will also be seen in Him, the Divine perfections will appear in all their glory, when the character of Christ is understood and His authority established. Then, as light clothes other objects with beauty, and makes manifest their excellence, so will everything true, good, and beautiful, in heaven and earth, appear to be so in the light of Christ. This will especially be true of His church, who will then "sit on His throne," "enter into His joy," "and manifestly become His fulness"—"His bride"—"His flock"—"His jewels." He will come "to be glorified in His saints, and to be admired in all them that believe." How wonderful is the thought suggested by these words! Jesus will be the sun, and His saints will be stars, receiving and reflecting His light. They will all revolve round Him in the orbits of loving service and holy praise,

> "For ever singing as they shine,
> Who form'd and saved us is divine."

They shall "shine as the brightness of the firmament, and as the stars for ever and ever;" yea, "shine as the sun in the kingdom of their Father."

But the passage which more fully than any other brings out the eclipsing glory of Christ is Rev. xxi. 23: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." How blessed is it thus to find the full and eternal manifestation of the glory of God in connexion with Christ as "the LAMB!" By Christ, as the spotless, willing, infinite

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sacrifice, God was more glorified than He has ever been in any other way; and through Him, who is still called "the Lamb," His glory ever beams upon and blesses those who simply trust that sacrifice. It is in union with Christ the Lamb that the saved will evermore realise all that is included in those wondrous words, "*the inheritance of the saints in light.*" Whatever the Saviour bestows on His people, was at an infinite expense to himself. He, who gives us blessing, bore the curse; He, who is the fountain of holiness, was "made sin;" He, who bestows a kingdom, became an outcast; He, who is the author of life, himself died; He, who will diffuse eternal light, was for a time enveloped in gloom, shut out from the light of heaven, and from the beams of His Father's countenance. He endured all for the joy set before Him—even the joy of being the saving light of sinners now, and the satisfying glory of the new Jerusalem eternally.

From this wondrous expression, "The Lamb is the light thereof," have we not authority for concluding, that, through the glorified person of Christ, there will shine forth a light adapted to the senses or powers of a glorified nature, and suited to reveal all the objects which we shall then behold? Also, that everything which light symbolises will then be revealed in all fulness—even knowledge, joy, and holiness—all perfect in nature, yet ever increasing in degree. The "saints in light" will still be "changed from glory to glory by beholding His glory." The joy and gladness, of which light is an emblem, will be *intelligent*. In His light we shall see light, and find the sweetest pleasure in knowledge. It will be *pervading and comprehensive* As the light of day pervades, fills, and encompasses our world, so will the joy into which we shall enter fill and surround us. It will be *exceeding and eternal joy*. It will transcend all our little sorrows, as the ocean exceeds a drop; rise above all joys, as the sun exceeds one beam from it; and exceed all expectations, as heaven is higher than the earth. And it will last for ever—"a far more exceeding and eternal weight of glory." This light will inhere eternally in THE LAMB.

While the merit of His blood remains, while His glorious person exists—and both are as stable as the throne and being of God—the joy of His heart will continue to flow out, and His people united to *Him* shall never be separated from it. Infinite and eternal must the joy be which springs from redeeming love.

While the heavenly Jerusalem is thus blessed, the Jerusalem on earth shall realise gladness according to her measure from the same glorious source: "Thus saith the Lord, I create

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Jerusalem a rejoicing, and her people a joy." Then the sun shall be confounded and the moon ashamed when the Lord of hosts shall reign in mount Zion and in Jerusalem, and before His ancients gloriously. Here, again, we find *the eclipsing glory.* The prophet Isaiah abounds with such descriptions, and all pointing forward to the time of Israel's deliverance, when He will say to her, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." (See iv. 5, 6; xxx. 26.) But one passage surpasses all others in fulness and beauty: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended" (Isa. lx. 19, 20).

To none but the literal Israel can all this chapter apply, and to them this precious promise belongs. How many points of similarity are there between the two Jerusalems, and what a state of blessedness awaits that nation to whom these glorious words shall be made good most literally. The apostle, by quoting Isa. lix. 20 in Rom xi., shews us *when* the next chapter will be fulfilled, even when "the Redeemer comes to Zion." Then will Malachi's prophecy be accomplished, and on Israel's spared remnant, who fear God's name, "the Sun of righteousness will arise with healing in his wings; and they shall go forth and grow up as calves of the stall." Then, nurtured by this heavenly Sun, the plants of righteousness shall spring, and the Lord be glorified. Then "Israel will blossom and bud, and fill the face of the world with fruit." The winter will be past, all storms over and gone; a moral spring bless the land; the time of singing of birds shall come, and the voice of the truth be heard, for "*peace shall be upon Israel.*"

Nor is this all: David, the anointed of God, the sweet singer of Israel, said, "He that ruleth over MEN must be just, ruling in the fear of God, and he shall be as the light of the morning, *when the sun riseth,* even a morning without clouds." Then will He, the once-rejected King of earth, become "the desire of all nations," for *men* shall be blessed, "and *all nations* shall call Him blessed." Here again we have the *eclipsing* glory. Compared with His royal state and kingly majesty, the kingdoms of earth are as nothing. All must fade as a leaf before the first manifestation of His glory. The very sound of His chariot wheels will loose the loins of kings, and shake their dominions to dust. (Luke xxi. 25, 26.) And when He appears, "the loftiness of man shall be bowed down, and the haughti-

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ness of men laid low, and the Lord alone be exalted in that day." "Then the light of Israel shall be for a fire, and his Holy One for a flame, and it shall burn and devour his thorns and his briars on one day." (See Isa. x. 17-19, with 2 Sam. xxiii. 7.) "Alas, who shall live when God doeth this?" Not those who identify themselves with doomed evil systems—not those whose portion is in this world—not those who are strangers to reconciliation through the blood of the Lamb; these will all in the day of His wrath desire to hide beneath the mountains; but it cannot be, they must meet the consuming blaze of that light which they hated. They must meet Him "whose eyes are as a flame of fire, and his feet as fine brass," "who treadeth the winepress of the fierceness and wrath of Almighty God."

Then will He say, "Be still, and know that I am God, I will be exalted among the heathen, I will be exalted in the earth." And He *shall be* exalted. His is "a name above every name, not only in this world, but in that which is to come." That name shall be worn, and owned, and sung. "King of saints," "King of Israel," "King of nations," are His royal titles, and on His head shall be many crowns. Creation, too, shall welcome Him the second Adam, nor fear another failure under His glorious headship. The glory of Eden shall then be cast into the shade. Creation shall be stable, being based on the rock of redemption, and the creatures all happy, being "delivered from the bondage of corruption into the glorious liberty of the children of God." Resurrection, and restitution, springing from redemption, and shining for ever in its glorious light, shall bear witness to Him who is the author of all, and evermore sing, in unison with angelic hosts, "HEAVEN AND EARTH ARE FULL OF THE MAJESTY OF THY GLORY." "WORTHY IS THE LAMB THAT WAS SLAIN TO RECEIVE POWER, AND RICHES, AND WISDOM, AND STRENGTH, AND HONOUR, AND GLORY, AND BLESSING."

"Wait we then for the Son of God from heaven." Watch we for the rising of this Sun of glory. Yea, let us desire it more than they that watch for the morning. Till then Satan will be the god of the world, and under his influence the bestial kingdoms will tread down the earth. Till then death will triumph, and sin in a thousand forms prevail. Till then saints will sorrow, and creation groan. How reasonable then to wait, watch, and long for HIS appearing; to desire intensely to see "that just one," whose own emblems are the beauteous light—the gentle day-spring—the glorious sun. Till He appears, and we see the King in His beauty, let us seek daily communion by faith and love with His excellences. The heaven of truth is lit up with His glory; thither let us soar on the wings of

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contemplation, and never be satisfied unless we can daily say "we have seen His glory." Then shall we in some measure represent Him, and reflect His beauty. He who said, "I am the light of the world," said also to His people, "Ye are the light of the world." He who hath saved us, bids us SHINE to His praise. Let us watch against all that would dim our light or sully our beauty; and most of all watch against whatever would hide Him from our view. Let nothing come between us and Christ. The moon could not shine if anything was placed before the sun. Let this be our earnest desire and aim. "We all beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." And let us ever bear in mind that the Spirit of the Lord is the glorifier of Christ, and that thus the love and grace of the Comforter toward us are displayed.

In conclusion, remember that Jesus not only said, "I am the light of the world," but added, "He that followeth me shall not walk in darkness, but shall have the light of life." What a glorious deliverance, what a boundless blessing, and all for those who *follow* Jesus—who depend on His work, delight in His character, desire His glory. Such He will guide safely, and protect surely. Their feet shall not stumble, nor their hope make ashamed. And what is that "*light of life*" with which they shall be endowed? It not only means all spiritual and eternal blessings set forth by light; it not only denotes their excellency, as do the terms "bread of life," "water of life," "tree of life;" but it insures the possession of what is above all—that crowns and consummates all—even the light of our heavenly Father's countenance. "In thy *favour* is life." "He" (says wisdom) "that findeth me findeth life, and shall obtain *favour* of the Lord." Wealth, honour, friends, social joys, are not "the *light* of life," but God's favour is. This is the essence of our joy here and hereafter. If we follow Jesus, God delights in us, and He himself is our God. Jesus saith, and words more gracious even He could not speak, "The Father himself loveth you, because ye have loved me, and have believed that I came forth from God." Here let us rest, here let us rejoice. What shall separate us from "the light of life," even "the love of God which is in Christ Jesus our Lord?"

"See where it shines in Jesus' face,
The brightest image of His grace!
God in the person of His Son
Has all His mightiest works outdone."

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Art. VII.—THE MILLENNIUM AND THE EVERLASTING STATE.

As one of our correspondents, signing himself "An Inquirer," has expressed a wish that his "fellow-inquirers" would offer any suggestions that may occur to them on the subject of his letter, we propose to offer a few remarks on the subject referred to.

He recognises the distinction which Scripture draws so clearly between the millennial heavens and earth, and "the new heavens and earth" subsequently created; and he admits also, that during the millennium the heavenly city will be connected with, but not *in*, the millennial earth. He will also allow, that as it is of unspeakable importance to maintain the contrast which Scripture draws between "the first Adam" and "the last Adam," so it becomes of exceeding moment to determine when the history of this present Adamic earth, and of men bearing the image of the first Adam in it, terminates. The answer is, it will terminate with the millennium. Although, during the millennium, all who shall rise in the first resurrection will bear the image of their risen Lord, and *in them* no traces of the likeness of the first Adam will remain; yet it will be otherwise with those who will inhabit the earth. They, during the millennium, will be in unchanged bodies of flesh and blood—mortal—corruptible—having yet indwelling sin in them—still having to say, "In me, that is, in my flesh, dwelleth no good thing." But as soon as that great final hour shall come, when He who sitteth on the throne will say, "Behold, I make all things new," then all that bears the likeness of the first Adam disappears for ever. None will be admitted into the new earth except those in whom both mortality and sin have ceased to be. Mortality will necessarily cease then, because death, "the last enemy," will have been destroyed. The saints who have lived during the millennium will then put on their garments of resurrection-glory, and join their brethren, the Church of the first-born, who have preceded them. Those garments of glory can only be assumed by those who, as having union with Christ, the new federal Head of His people, will be therefore changed into His heavenly likeness. This is taught as plainly as words can teach it in 1 Cor. xv., and other passages. At the close of this present dispensation, many in Israel and many among the heathen will be spared and preserved through the day of the Lord's appearing, and so form the first inhabitants of the millennial earth. But it will be otherwise at the close of the millennium. None in *unchanged* bodies can be transferred from the old into the new

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earth, for then mortality would *not* cease to be. Therefore there can be none transferred from the old earth into the new, except those who shall be changed so as to bear the likeness of the last Adam, being the children of the resurrection.

If, therefore, everything which bears the likeness of the first Adam is to be excluded from the new earth, it is obvious that Israel, as marked by those characteristics which will attach to them during the millennium, will have no place in the new earth. All millennial Israel will, through grace, be preserved (even as believers now are) from breaking the link which binds them to God, and will nationally be made a blessing in the earth as the witnesses of holiness and truth; yet they themselves will be in nothing *perfect.* The traces of the fall, both morally and physically, will still be found in all they are and in all they do. Consequently not one millennial description of Israel throughout can apply to the tenants of the new earth, for they will be made spiritual, even as to their bodies, and will have done for ever with every arrangement which men as men know. They will have the same capacities for dwelling in the heaven of heavens, as in the new earth which the Lord will give them as one, but not the only one, of the spheres of their glory. No such capacities will attach to millennial Israel.

Yet, although "Israel" as *an earthly people,* and "Israel" as *an earthly name,* will cease to exist when "former things have passed away, and all things been made new," yet it does not hence follow that Israel and the name of Israel have no place in that new and higher order of things that will succeed. Words that have been previously used in earthly senses are capable of being used in new senses and higher and more blessed applications. The word "body" and the word "man" will be used in resurrection; but in what new application! The great Head of Israel, He to whom it was said, "When Israel was a child, then I loved him and called my son out of Egypt," has already borne with Him the name of Israel into glory; for we find in Isaiah these words addressed to Christ, "Thou art my servant, O Israel, in whom I will be glorified," &c.; and then the passage goes on to speak of glories and blessings that are to pertain to Christ under this name of Israel. "Israel," therefore, is a name that Christ bears in resurrection. And as the name of Israel is thus, even at present, borne in heaven by the great Head of the redeemed, so we find the name of Jerusalem, the city of Israel, applied to the city of the redeemed, and that when it takes its everlasting place as the centre of the new earth. "And I, John, saw the holy city,

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new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." And when does the great Abrahamic seal of circumcision—the sign and seal of the covenant of grace—find its *full* accomplishment? Never, till the antitype of circumcision, as explained by St Paul in the Colossians, shall be fulfilled to *all* the redeemed; when, separated from all that is of the flesh, through union with Christ in death and resurrection, and bearing the likeness of their risen Lord, they shall, in the new heavens and new earth, manifest who and what the true circumcision are. And who are called by St Paul in the Galatians, the "Israel of God"? Is it not used by the apostle as a title extended to all who belong to the new creation—and walk after that rule? We are justified, therefore, in saying that the words "Israel of God" will not be apprehended in all the fulness and comprehensiveness of their meaning until all the redeemed, as alike the children of the new Jerusalem (see Gal. iv. 26), shall meet together in the new earth. Great, therefore, as the promises to the earthly Israel during the millennium are, yet the counsels of God in providing the final portion of the family of Abraham by faith—the true and everlasting Israel—were never limited to the millennium. There is, consequently, an everlasting and heavenly sense in which we may use the names both of "Jerusalem" and of "Israel." Whilst on the one hand we guard against overlooking the use of these names in that distinctive earthly sense in which they will be used in the earthly scene of the millennium, we must also take heed that we do not reject them in that new and everlasting sense in which they will pertain to all the redeemed when all former things shall have passed away. Indeed, the blessings and glory of the earthly Israel and earthly Jerusalem in the millennium are to be regarded as a pledge and indication of the better blessings that are to surround the Israel of God in the new earth. We need not, therefore, be surprised if we find applied to the foreshadowing event, language intended to include the event foreshadowed. The very words which, in Isaiah, are used of the earthly Jerusalem in her millennial glory, are by the apostle applied to the heavenly city; for, married by the same covenant to the same Lord, they are *virtually* one—they are different courts of the same glorious temple, and the glory of the heavenly part of "the Israel of God" will be but the pledge of that which all their brethren will finally inherit.

That peculiar form of sovereignty (*βασιλεια*), indeed, which Christ will hold during the millennium, seeing that it is assumed for a definite end, viz., the perfect subjugation of all enemies,

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will not continue after the last enemy has been subdued. The assumption of the millennial sovereignty is described in Daniel vii. 13; its resignation is referred to in 1 Cor. xv. But because the millennial form of power is laid aside, Christ will not cease to reign. He is Melchizedek—the eternal King as well as the eternal Priest. He will reign for ever. So also the saints who rise in the first resurrection; and Israel, though they will not retain that peculiar form of power which they will respectively exercise during the millennium, yet they will not cease to reign. "The Church of the first-born" (των πρωτοτοκων), joined by the saints of the millennium who will be raised in "the resurrection of life" at the close of the millennium, will together form one redeemed body—one glorified Church—who will together inherit the new heavens and new earth (though it will be only *one* of the spheres of their glory), and will reign for ever under their great Melchizedek. It is strictly true, therefore, that they who begin to reign at the commencement of the millennium, will reign for ever and ever.* —(See Dan. vii. 18.)

* In saying this, we do not mean to imply that there are no passages in which the words "for ever" are used in a limited sense. They are limited in many passages, as for example, when it is said to David, "The sword shall never" (Hebrew, shall not *for ever*) "depart from thy house" (2 Sam. xii. 10). See also Deut. xv. 17, "He shall be thy servant *for ever*;" said of the servant whose ear was bored with an awl. Numberless other passages, where "for ever" is similarly used, will be seen if the word עולם be referred to in a Hebrew concordance.

As a general rule, it may be said, that whenever the circumstances spoken of are *avowedly and confessedly* temporary, the words "for ever" mean simply till the termination of the circumstances so recognised as temporary. Thus the Levitical economy having been avowedly temporary, any ceremonial ordinance connected with that economy when said to be ordained "for ever," means till the end of that economy. In the same way in ordinary life, houses or lands in deeds of conveyance are said to be sold "for ever." No one misunderstands such language. On the other hand, when the words "for ever" are applied to persons or circumstances known to be without end (and this is the case whenever they are applied to the spiritual world), then they strictly mean "for ever." By saying, therefore, that the words "for ever" are sometimes used in a limited sense, no foundation is afforded to the fearful heresy of those who deny the eternity of torment.

Texts which speak of the reign of Christ, or of the saints who rise in the first resurrection, or of Israel, being "for ever," may all, I believe, be classified thus:—

1. Those in which it is evident, from the context or otherwise, that the millennial condition is spoken of; and seeing that it is positively revealed that that condition is temporary, the words "for ever," when used of it, must be limited. See, for example, Isaiah lx. 21, "They shall inherit THE LAND for ever."

2. Texts in which the millennial condition may be primarily spoken of; yet that condition being a pledge and forerunner of the everlasting glory of the Israel of God, language is used which includes a reference to that final glory

But it has been asked by some, over what the redeemed can reign in the new earth, if they are alone the occupants of it? Our answer is, they reign together with Christ over *all things*. "The Church of the first-born" (*των πρωτοτοκων*) will be complete when the Lord returns at the commencement of the millennium; but *the Church* will not be complete till the last elect vessel of mercy shall be brought into glory; and that will not be until the end of the millennium. And to this glorified body, Christ, in His character of "Head over all things," is given, just as Adam's portion was shared by Eve. Consequently the redeemed will reign over all things with Christ. The new earth will be but one part of their inheritance. It is a seat of power rather than a sphere in which power is to be developed. And when we remember the whole universe will be placed under Christ and the redeemed—that it is said of the saints that they are "to judge," *i.e.*, exercise directive power "over angels"—that they are exalted even above the principalities, and powers, and dominions in heavenly places; and if God should be pleased to put forth His creative power again in any sphere to us at present unknown, that such sphere would surely be submitted to the power of Him who is to have "all things put under Him"—when we remember this, it is not difficult to see that the saints have, indeed, a sphere of dominion infinite as well as everlasting.

It has further been asked by some, whether God may not create in and for the new earth a new race of men; whether the paradisiacal condition of Adam, or something similar thereunto, may not be restored, so far as for men innocent and immortal to live and multiply in the new earth, and so form the subjects of the glorified saints who would thus reign over them for ever.

Now, in the first place, even if there were nothing in Scripture that contradicted such a thought, we should require the plainest and most direct statement of Scripture before we could

which is strictly everlasting. See Isaiah lx. 19, "The Lord shall be unto thee an everlasting light."

3. Texts which, without excluding the millennial reign, are primarily intended to direct our minds to the eternal reign. See Luke i. 33, "And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."

4. Texts in which millennial Jerusalem and Israel therein, are spoken of as for ever freed from subversion and the destructive power of enemies. This will be strictly true. When once forgiven, Jerusalem will never know sorrow or subversion by hostile power or by judgment any more. "Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. . . . . . It shall not be plucked up, nor thrown down, any more for ever."—Jer. xxxi. 38, 40.

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be justified in entertaining it. When the creation of the first heavens and earth is described, how prominent a place is given in the narrative to the creation of man. But when the creation of the new heavens and earth is described, the Scripture is entirely silent respecting any fresh creation of man. Is not this silence of itself sufficient to prove that there is no such fresh creation of man?

But we have not to argue merely from the silence of Scripture. The Scripture declares that Christ is "the LAST ADAM." Now, if there were to be any progenitor of a new race of men, or if any form of manhood, other than that which pertains to Christ in resurrection, were to be created, Christ could not be called "the LAST Adam." That title is evidently designed to teach us that that form and condition of humanity, which is seen in Christ glorified, is the one *last,* and *everlasting,* and *only* form of humanity in which man can exist for blessing. Nor could it, in strict truth, be said that all former things had "passed away," if even the paradisiacal form of the earthy Adam's humanity were again to appear. Moreover, as the first earth was created in suitability to the condition of the first Adam, who was earthy, so will the new earth be created in suitability to the condition of the Last Adam, who is heavenly. How, then, could such an earth be a suited abode for persons in flesh and blood, even though unfallen? And will not the new heavens and earth form an integral part of that which is peculiarly the inheritance of the redeemed? How, then, could those who are simply creatures, but *not* redeemed, have inheritance therein? And does not the eighth Psalm, carefully considered, prove that, after the results of redemption are fully wrought out, "man," as a generic name, will cease to apply to any except those who are exalted into a sphere of super-angelic glory, such as is implied in the words "crowned with honour and glory"—words applied to Christ as the new Head of humanity; and that, consequently, "to reign" in the full power of risen life is a necessary characteristic of "*man,*" when the dispensation of the fulness of times is reached, and that none can be included under that name to whom such exaltation does not pertain. Surely all and each of these considerations are sufficient to prove that "*man*" will never be re-created in a first-Adam form. I do not suppose that your correspondent adopts this thought of a restored Adamic state; but as some have proposed the question, I have thought best to allude to it here.

In conclusion, we would remark, on the importance of remembering that the only part of the Revelation that describes

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the condition of the new earth, is the commencement of the twenty-first chapter, on to the end of the eighth verse. The subsequent verses of that chapter form a new division of the prophecy, and describe the condition of the heavenly city (not when *in* the new earth), but during the millennium, when it will be connected with, but not *in* the earth. That the part of the twenty-first and twenty-second chapters, to which I refer, cannot apply to the new earth, is sufficiently proved by one verse, "the leaves of the tree were for the healing of the nations." Surely no one will assert that there can be any healing needed in an earth that is created in accordance with the glory of the Second Man—the Last Adam—an earth of which it is emphatically said, "that all former things have passed away."*

And although we do not depart from the principle of interpreting the words of Scripture *literally* by saying, that the same word may sometimes be used in an earthly sense, and in other passages in a new and heavenly sense (such is the case with the words "man," "body," "Israel," "circumcision," "Jerusalem"); or by saying, that the same expression may sometimes be by its context limited, and sometimes used in the strictness of its signification (such is the case with "for ever"), yet we *should* depart from the literal principle of interpretation if we said that numbers used definitely (as in Rev. xx., "they lived and reigned with Christ *a thousand* years") could be indefinitely extended. Moreover, we know that that *kind* of sovereignty which Christ assumes at the commencement of the millennium, is to be laid aside as soon as the last enemy is destroyed (see 1 Cor. xv. 26); consequently it is impossible that that *kind* of sovereignty should be for ever; and yet it is strictly true, that He shall reign "for ever, and of His kingdom there shall be no end." The sovereignty of the Israel of God, and of their great Melchizedek, will not cease, but will be displayed more illustriously when the millennial form of sovereignty has passed away.

* Nor do we read of "nations" in the new earth. An expression that is found in our version in reference to the millennial earth, viz., "nations of them that are saved," may have familiarised the mind with the thought that "nations" is a word that may be admitted into the eternal state. But it is not a Scriptural thought. The words "them that are saved," is an interpolation; the right reading being, "the nations shall walk by means of the light thereof." *και περιπατησουσι τα εθνη δια του φωτος αυτης* (See Dr Tregelles's corrected Greek Text of the Revelation, Bagster's, 1844). This is said of the millennial nations.

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Art. VIII.—FAIRBAIRN ON PROPHECY.*

The office of a prophet in the economy of God was not merely to declare things to come. His duty was to reprove, to rebuke, and to exhort. To this latter category belongs by far the larger portion of what has been recorded as having proceeded from men raised by the Almighty to the prophetical office; and the prediction of future events was obviously only a subsidiary portion of the work committed to them. On this fact Dr Fairbairn dwells in his opening chapter; and in conformity with it announces that the subject of his volume is a portion only, and comparatively a small one, of what the term prophecy in its larger and truer sense must be held to include. "It is," he says, "of prophecy in this more special and restricted sense—of prophecy as containing announcements more or less specific of the future—that the word must chiefly be employed in discussions like the present. In this sense we must henceforth be understood to use the term where no intimation to the contrary is given" (p. 18). Again, when treating of the relation between prophecy and the Church he repeats the limitation. "It is of prophecy in the stricter sense that we now speak—prophecy as containing pre-intimations of things to come. . . . It was the revelation of God's secret in regard to the future movements of his providence" (p. 42). We are the more particular in noticing this restriction, because we believe that it has an important bearing on a point which we intend immediately to discuss. Even in the second chapter, from which we have now quoted, there are some statements which we should be inclined to modify; but we forbear to notice them, in order that we may at once enter upon the subject of the fourth chapter. "The relation of prophecy to human freedom and behaviour, with a consideration of the question how far prophecy is absolute or conditional in its announcements."

In this chapter Dr Fairbairn expresses sentiments which appear to us irreconcilable with any sound or Calvinistic view of the subject. He first alludes to the philosophical discussions between the Socinians and Leibnitz. According to the former, prophecy was merely conditional, affording only a probable prognostication of future events. According to Leibnitz and his school, prophecy is an absolute element, ad-

* "Prophecy Viewed in respect to its Distinctive Nature; its Special Function and Proper Interpretation." By Patrick Fairbairn, D.D. Edinburgh: T. & T. Clark.

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mitting of no conditionality. This statement of the controversy is perfectly correct; but then we must not fail to notice that the point of debate between the two rival schools was not prophecy, but the decrees of God. The Socinians maintained that predestination was impossible. Leibnitz contended that all events were absolutely determined. The opposite views on the subject of prophecy, held by the two parties, were only corollaries from their several doctrines on the subject of predestination. This is fully stated by Dr Fairbairn, and it is, therefore, the more unaccountable that he should have failed to perceive that the question of the conditionality of prophecy is already settled for every Calvinist. Can Leibnitz's position, as laid down by Dr Fairbairn, be denied? Is it not true that, while men have freedom to act as they will, they have not freedom to act contrary to predestination? "According to this view," says our author, "the prophetic intimation becomes an absolute element, to which the moral agency of man is placed in unconditional subjection" (p. 59). How can he escape from this conclusion? Here, where we are most of all anxious to follow him, he eludes our grasp. The subject is suddenly dismissed. "We abstain," he says, "from entering upon such speculations." But if Dr Fairbairn pursued his train of reasoning to its legitimate results, would he not be obliged to confess that, on his own shewing, the only manner in which he can escape from making prophecy an "unconditional element" is by admitting that men both can and do act contrary to the predestination of God? We are far from affirming that Dr Fairbairn would distinctly maintain this last proposition. We rather regard his error as proceeding from confused views upon the whole subject. At the same time there is something sufficiently startling in his announcement that "such speculations" (those of Leibnitz that is to say) "have not only, in the past, proved barren of all profitable results, but in themselves proceed upon assumptions respecting the Divine foreknowledge, in its relation to human freedom, which are entirely gratuitous, and may justly be characterised as an intruding into those things which man, in his present state, neither has seen nor can see" (p. 59). This, we say, is sufficiently startling, because the doctrines which he thus characterises, as he has set them forth, and as they bear on the unconditionality of prophecy, are precisely those which form the basis of all Calvinism.

But this is not nearly all. Dr Fairbairn gets deeper into the mire as he goes on. "There are," he says, "among strictly Scriptural interpreters two antagonistic modes of representa-

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tion—the one maintaining the conditional character of the prophetic announcements, and the other asserting their absolute and unchangeable fixedness." We shall have something to say by and by on these two modes; but we would first call the attention of our readers to the following remarkable statement:—"Of the first class," says our author, "to say nothing of the older Calvinistic writers who used to press the distinction between God's secret and revealed will—between his *real* intention or decree, which remains, like himself, fixed and immutable, and his *declared* purpose, which may vary from time to time with the changeful conditions of men—to say nothing of these," &c. In this passage we have it, in the first place, implied that the older Calvinists belonged to the "first class"—to those, that is, who held prophecy to be conditional; and, secondly, we have it asserted that they defended the conditionality of prophecy on the ground of a distinction which they drew between God's *real intention* and his *declared purpose.* The first proposition is absurd and incredible; the second is utterly unwarranted by the facts of the case. It is absurd to say that the older Calvinists belonged to the conditional school; for when Dr Fairbairn comes to deal with the other class—those who maintain the unchangeable fixedness of prophetic announcements—he brings forward Hengstenberg as holding and defending their views. It will hardly be believed that Hengstenberg is more Calvinistic than the older Calvinists. But with regard to the assertion that the older Calvinistic writers defended the conditionality of prophecy on any such grounds as those Dr Fairbairn alleges, the whole statement exhibits a confusion of thought and of expression betraying a want of acquaintance with the writers of whom he speaks. To divide God's decrees into *real* and *declared* is a use of language not justified by the example of the older writers, and is in itself highly objectionable, because it suggests the idea that God's declared purpose is sometimes *un*real, or false. Moreover, the older Calvinists did not maintain that God's declared purpose may vary from time to time with the changeful conditions of men; but, on the contrary, they held that the will and the decrees of God are, like himself, immutable. Thirdly, they did not attempt, by any such distinction, to explain the conditional character of prophecy, for this simple reason, that they never did hold it to be conditional.

The real truth of the matter is, that the older Calvinistic writers, observing that in Scripture the will of God is spoken of with a certain latitude—sometimes being equivalent to God's *decree* and sometimes to God's *command*—expressed this fact

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by making use of the distinction of *voluntas decreti* and *voluntas precepti.* The former is that by which God determines what He himself chooses to do; the latter is that by which God determines what He chooses to be done by man. The same distinction is expressed by the terms *voluntas beneplaciti* and *voluntas signi*—the one signifying God's decree or determination; the other any expression of the Divine will, whether in the way of command, or otherwise. And when these writers used the terms *voluntas arcana* and *voluntas revelata*—God's secret and revealed will—they intended to mark the very same distinction which was conveyed by these other phrases; the secret will being God's decree, the revealed will being that which is expressed in a command or a warning. But these writers did not suppose that there could be any such contradiction between the secret and revealed will of God, as Dr Fairbairn implies, when he speaks of God's "real and declared purpose." On the contrary, they held most explicitly that there was none. "*Neque datur contrarietas in voluntate Dei, etiam non quoad voluntatem beneplaciti et signi, quia non idem volunt et nolunt eodem modo et respectu*" (Turretin. loc. iii. sec. 29). Nor did they use the distinctions we have pointed out to explain the conditional character of prophecy, for they held no such doctrine. The decree of God, they said, is unchangeable, because every act of His will must be unchangeable; and because it is unchangeable and irresistible, it follows that what God has decreed will certainly come to pass. Prophecy is a declaration of the Divine decree,* and is therefore not conditional but certain in its fulfilments.

It is plain, therefore, that Dr Fairbairn has placed the older Calvinistic writers in the wrong class, and has utterly mistaken their views. He should have reckoned them, not with the class of modern divines, "such as Köster and Olshausen," who hold that "all prophecies are conditional," but with the other class, represented by Hengstenberg, who maintain that all prophecy is absolute. Dr Fairbairn quotes the following passage from Hengstenberg's article on prophecy in Kitto's *Cyclopædia* as a statement of the views of this class of modern divines, and we give it at length because of its importance.

Beyond all doubt (he says), when the prophet denounces the divine judgments, he proceeds on the assumption that the people will not repent—an assumption which he knows from God to be true. Were the people to repent, the prediction would fail, but because they will not, it is uttered *absolutely.* It does not follow, however, that the prophet's warnings and exhortations are useless. These serve for a witness against them; and, besides, amid the

* Omnia quae sunt vel fiunt in mundo sunt decreta a Deo: ergo prophetia est declaratio decreti divini. Endemann, "Inst. Theol." c. 97.

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ruin of the mass, individuals might be saved. Viewing prophecies as conditional predictions, nullifies them. The Mosaic criterion (Deut. xviii. 22), that he was a false prophet, who predicted 'things which followed not, nor came to pass,' would then be of no value, since recourse might always be had to the excuse, that the case had been altered by the fulfilling of the condition. The fear of introducing fatalism, if the prophecies are not taken in a conditional sense, is unfounded; for God's omniscience—His foreknowledge—does not establish fatalism; and from omniscience simply is the prescience of the prophets to be derived. The prophets feel themselves so closely united to God, that the words of Jehovah are given as their own, and that to them is often ascribed what God does, which proves their own consciousness to have been entirely absorbed into that of God.—*Kitto's Cyclopædia,*—Art. *Prophecy.*

After quoting this passage, Dr Fairbairn declares that the form of representation which it contains is, as well as that of Olshausen, an extreme one; but that Olshausen's view "which supposes the prophecies to be conditional, if understood within certain limits, approaches nearest to the truth." We shall not say a single word in regard to the opinions of Olshausen; but we make bold to affirm, that the statements made by Hengstenberg, in the passage we have quoted, present the only true and intelligible view of the case, and that they cannot be set aside without sacrificing the doctrine of God's foreknowledge or predestination altogether. This would have appeared, had Dr Fairbairn condescended to state the limits which he would impose on Olshausen's doctrine; for we are persuaded that no limitations would be of the slightest service in the case, which do not go the length of bringing it indefinitely near to Hengstenberg's statements. As for the difficulty Dr Fairbairn feels in seeing "how the ethical element could have been allowed to have" its proper "scope in prophecy, unless the historical result had been made to *some* extent to depend on the manner in which those might act to whom the prophecy came," it is precisely the difficulty which Arminians have always felt in admitting the unchangeable character of God's decrees; and we should have imagined that a professor, in a Church which has the reputation, whether truly or not, of being the most Calvinistic in Christendom, might have possessed sufficient acquaintance with the writings of the older Calvinists to have solved the difficulty for himself.

It will be necessary, however, to follow Dr Fairbairn in his application of these principles to actual predictions. He asserts the necessity of discrimination in dealing with this subject, "as prophecy, in regard to the real absoluteness of its terms, must materially depend upon the nature of the subjects it refers to, and the kind of results it contemplates" (p. 62). In this we entirely agree with him; but we do not think that he is very successful in the discrimination which he proceeds to apply.

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He divides prophecy into two great classes, the first consisting "of such prophecies as have respect more immediately and directly to the Divine purposes in behalf of men." Among the examples which he gives of this class of prophecies, we shall only notice those which relate to the second coming of Christ, and those which refer to the blessings belonging to the royal house of David. With regard to both of these, Dr Fairbairn says—"The utmost that can be conceived of anything conditional, in respect of the class of prophecies now under consideration, is that in the *time* and *mode* of their accomplishment. They may in a degree have been made to turn upon the course of things in the world." Applying this remark to the prophecies concerning the coming of Christ, he says—"Yet when" the advent "is spoken of, as it often is, as being near, drawing nigh, or being at hand, while now so many centuries have elapsed without its taking place, we can scarcely help admitting (however we may choose to express it) that some after respect has been had to moral considerations as influencing the time of the predicted event; in other words, that there has been the operation of a conditional element, to the effect of delaying longer than the original predictions might have led us to expect the actual occurrence of the event predicted" (p. 64). We have done Dr Fairbairn the justice of giving this passage entire, because we are at a loss to conceive how it can be reconciled with any theory of predestination whatever. To say that God did not from all eternity decree the time when the Saviour should come the second time, is to admit at once the Arminian notion of conditional decrees. If God did so pre-ordain the time of Christ's coming, as all Calvinists believe he did, then, of course, he also pre-ordained all the circumstances which were to lead to that event. It may, indeed, be quite true that the event has not taken place so soon as our notions derived from the original predictions may have led us to expect; but this arises, not from a change having taken place in the Divine counsels, so that the time indicated in the original predictions has come not to be the time finally determined, but from the fact, that God has never thought fit to reveal the time, and therefore our conjectures, based upon insufficient data, have proved to be erroneous. Nothing can well be more dishonouring to the Divine Being than to suppose, as Dr Fairbairn's words imply, that there was enough in the earlier predictions to warrant an expectation of the advent at a period which has passed by without it; and that "the course of things in the world" has led to the postponement of the Church's hope. And of all

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strange things, the strangest is, that Dr Fairbairn should quote the explanation of the apostle Peter as bearing out his views upon this matter. For when the apostle says, in reply to the taunts of the scoffer. "Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day: the Lord is not slack concerning his promise as some count slackness, but is longsuffering to usward, not willing that any should perish, but that all should come to repentance;" he surely means, not that God has changed His purpose, but that our conceptions of time are very inadequate, and that the Almighty had from the beginning fixed the day of the consummation, so that all who were to be saved might have ample time for repentance.

We might repeat the remarks now made as having a similar bearing on the prophecies connecting the peculiar blessing of mankind with the royal house of David. Here Dr Fairbairn fails to discriminate aright, and thus involves the subject in some confusion. There are two things contained in the Divine communications which require to be kept apart. The one is the prophecy regarding the Son of David; the other is the announcements of God's will regarding the house of David during the period which was to intervene before the coming of Christ. The one belongs properly to Dr Fairbairn's first class—prophecies respecting the Divine purposes in behalf of men: the other belongs to his second class—announcements disclosing, by way of promise or threatening, the course to be pursued by the Divine procedure toward men. Reserving, then, the consideration of this last portion till we come to deal with the class to which it belongs, we have only to say, with regard to the promise that the Messiah should come of the house of David, that there was in it nothing conditional, not even in regard "to the how and the when of its proper fulfilment;" and that to affirm such a conditionality, is, for the reasons already given, to overthrow the whole fabric of Calvinism, and to make the decrees of God changeful and uncertain, instead of regarding them as being as immutable as God himself.

We come now to the second class of prophecies—those "which bear more directly upon men's responsibilities and duties—those which disclose, by way of promise or threatening, the course to be pursued by the Divine procedure toward men" (p. 66). Such are, the message which Jonah carried to Nineveh, and the intimation which Isaiah was directed to bear to Hezekiah; neither of which were, in point of fact, carried out. The conditional character is here apparent; but when Dr Fair-

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bairn gives us one principle on which this conditionality rests, the fact that in God's revelations of His mode of dealing with men "all is based on an ethical purpose, and directed to an ethical aim," he stumbles at the very threshold of his inquiry; for, as he expressly admits, *all* God's revelations have an ethical aim, and, therefore, on his shewing, ought all of them to be conditional. But we have already seen that the former class of revelations are *absolute*, according, at least, to the Calvinistic system. This alleged foundation, therefore, is unfit to bear the superstructure. It will be well to apply in this matter to the older Calvinistic writers, who are, after all, on such subjects, safer guides than more modern and shallower theologians. "God," says Stillingfleet (Orig. Sacr. ii. 5), "did not always reveal to the prophets the internal counsels and decrees of His own will, but often only the method and series of His providence in the administration of things in the world." In these words we have the two classes into which Dr Fairbairn divides prophecy, and which were called in the language of these divines *Prophetia predestinationis* and *Prophetia comminationis.* Of the first, he says that they "*always* take effect," and that they "speak the absolute futurity of the event they predict." Of the latter, that they only declare what the persons to whom they are made are to expect, and what shall certainly come to pass, unless God by His mercy interpose between the threatening and the event. In like manner, also, Witsius distinguishes between absolute and conditional prophecies. In such conditional declarations, the condition is sometimes expressed, in which case there is no difficulty, but it is often only implied or understood. Thus, in the case of Hezekiah, the prophet told him that his disease was in its nature mortal, and that he would soon die of it; but the condition was understood, unless by repentance and prayers he obtained a miraculous cure from God. And Jonah's message to Nineveh appeared to be an absolute declaration of God's will, while there was nevertheless concealed under it the condition—unless they repent. In both cases, those to whom the message came suspected the condition, if they were not fully persuaded of its existence. Hezekiah turned his face to the wall and prayed for a prolongation of life. The Ninevites fasted and prayed, saying, "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" In the same way we must understand the threatenings and blessings spoken to Israel; the Divine announcements regarding the individual members of David's house; and God's declaration by the mouth of Jeremiah, that when a nation turns

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from their evil, God will repent of the purpose which He thought. In fact, such declarations are in no proper sense of the word prophecies. They are not revelations of God's intentions, purposes, or decrees. They are not prophecies, if we take Dr Fairbairn's own definition, to which we adverted in the opening page of this article, " pre-intimations of things to come " —" the revelation of God's secret in regard to the future movements of His providence."

We must observe also, that Dr Fairbairn's mode of explaining these conditional announcements differs very materially from that which is followed by the older Calvinistic writers. We find him saying, with reference to the case of Nineveh, " Why such a change in the mind of God? Why such a difference in His actual from His previously meditated and announced procedure?" (p. 67.) And, again, with regard to God's announcement on the eve of the Deluge, we find him saying, that " as a representation of the mind of God toward mankind, at the close of the antediluvian period, it exhibits a very marked change as compared with what appeared at the beginning" (p. 71). Calvinists, on the other hand, with one consent maintain, that God's mind, will, purposes, and intentions, are immutable; and explain such cases as those under consideration by a reference to those distinctions to which we have already adverted. Thus Turretin says, " Conditional promises and threatenings do not infer that God's decrees are conditional, because they do not belong to God's decreeing will (*voluntas decreti*), but to His commanding will (*voluntas precepti*), and are added to the Divine commands, for the purpose of exciting men to obedience" (loc. iv. 2, iii. 10). Thus, when Isaiah brought the message to Hezekiah, God had not decreed the death of the king, but only that the threatening of death should be declared to him, that he might flee to God the more heartily. Thus, when God commanded Abraham to offer up Isaac, He did not decree the sacrifice, or will it *voluntate beneplaciti:* He only willed it *voluntate signi;* that is, He decreed to enjoin it upon Abraham as a trial of his obedience, while, in regard to the event itself, He had decreed to prevent that sacrifice. Dr Fairbairn attributes to the older Calvinistic writers the opinion that God's declared purpose might vary from time to time. Turretin, on the other hand, says, that because God's announcements varied, they were not His declared purpose, but only promises and threatenings. Dr Fairbairn would have them to hold that prophecy might be conditional: Turretin would say, that because the announcement was conditional, therefore it was not prophecy. Dr Fairbairn

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tells us that the Mosaic criterion of a true prophet, interpreted after the fashion of Hengstenberg, in the passage already quoted, would oblige us to hold that there was no true prophecy. In this the older Calvinistic writers would have perfectly agreed with him, belonging, as they do, in this matter, to the same school as Hengstenberg himself.

But this criterion of a true prophet deserves some further examination. Moses tells the people, that if the thing predicted by a prophet did not come to pass, he was not to be received as one who was entitled to speak the mind of the Lord (Deut. xviii. 22). Dr Fairbairn, who holds that there is an element of conditionality in *all* prophecy, must, one would think, feel considerably at a loss to explain how this test could ever be brought into operation. Surely this was a matter which lay directly in his way, and on which we might reasonably have expected a full discussion. We are, therefore, naturally disappointed to find that only a single paragraph is devoted to this subject; and that the sum and substance of all he has to say amounts to no more than this:—That the introduction of a conditional principle might occasionally afford some excuse to a mere pretender, and render it sometimes doubtful how far a *Divine* prediction should be expected to have a fulfilment according to its terms; but that, on the other hand, the absolute rejection of such a principle would exclude from the rank of genuine predictions a considerable proportion of the prophetic Word itself (p. 62).

The whole subject has, however, been handled very ably by Calvinistic writers, especially by Stillingfleet, in his *Origines Sacrae*, and by Witsius, in his treatise *De Prophetis*. From the Calvinistic point of view, the difficulty is certainly not so formidable as it must be felt by those who agree with Dr Fairbairn. Calvinistic writers, as we have seen, hold that all true prophecy is absolute, and that only the threatenings and promises of God are conditional. To them, therefore, the question assumes the following shape:—How is it possible, before the event, to determine what announcements made by God are revelations of His decrees—*i. e.*, are true prophecies—and to distinguish them from what are only promises or threatenings, designed to encourage to obedience, or to deter from disobedience? Into this question Stillingfleet largely enters, giving several marks by which he conceives that the necessary distinction may be made; and his remarks are proved by Witsius. It will not be expected that we should be able, in this place, to enter further into this important question. It is enough that we have pointed it out as a difficulty, which

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Dr Fairbairn has made no attempt to solve, and which we believe to be, on his principles, utterly insoluble.

We have been forced to give much more space to our review of this chapter than its extent, in proportion to the rest of the volume, would justify; but the importance of the principles involved in the discussion must plead our excuse. We now pass to the subject of the prophetic style and diction which Dr Fairbairn treats in the fifth chapter of his work. The result at which he arrives may be shortly stated. The prophetic style is not purely historical, but possesses the following peculiarities: 1st, Poetical elevation; 2d, Figurative representation; 3d, The exhibition of events, as present or successive only in relation to each other, rather than as linked to definite historical epochs. There is a great deal of valuable truth contained in the sections in which these several points are handled; and yet, after perusing the whole chapter, we do not feel that we have a clearer notion of what the prophetic style is than we possessed when we began. It has often occurred to us during the perusal, that the author's principles were leading him to conclusions which a survey of the prophetic word would not justify in all their extent; that though his rules be in the main true, there are many exceptions which would require to be admitted. Some of these Dr Fairbairn himself notices; as, for example, when in the section, the object of which is to prove that the prophetic style is not historical, he admits that some of the prophecies of Daniel approach more nearly than is usual to the historical mode of writing. But there are other exceptions which he has not noticed, and which ought, nevertheless, to be taken into account. It appears to us that one source of error lies in the confounding of *figurative* with *symbolical* language. These two are nearly allied, but they are not identical; and it is by no means the case that what is predicated of the one may be safely affirmed of the other. In like manner the term *literal* may be used in two different senses, for it may mean either *non-figurative* or *non-symbolical.* And it will, we think, appear that in some cases Dr Fairbairn misapprehends the meaning of those opponents of his who defend the literality of prophecy, inasmuch as he supposes them to mean that it is not figurative, whereas what they do mean is that, in the cases to which they refer, it is not symbolical. Having premised this distinction, we shall proceed to make some remarks on our author's views of the diction of prophecy. In the first place, we would remark, that figurative language is not inconsistent with the historical style. In making this assertion we have the support of Dr Fairbairn

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himself. He admits distinctly that figurative language is "not wanting even in prose compositions, when the subject is of a kind to work powerfully on the imagination, and agitate the bosom. The mind," he says, "cannot then refrain in its historical delineations of what is taking place from throwing around the world of outward realities the aspect of its own inward experience." He quotes a passage of Guizot illustrative of this statement, and represents him as justly inferring "that in the light of history the accounts referred to must be understood with some qualification; they must be considered as, to a certain extent, pictures of the imagination, though raised, doubtless, on a dreadful substratum of historical reality" (pp. 143, 149). Now, this is precisely the view which we take of a great part of the prophetic writings. They are historical, though couched in figurative language; they are literal, in this sense, that they do not consist of symbols. Dr Fairbairn proposed to test the question whether the sense of prophecy is "uniformly that alone of the historical and literal," and the passage which he selects is the first promise given after the fall. Read it as history, says Dr Fairbairn, and it "speaks merely of the injuries to be received from serpents on the one hand, and of the killing of serpents on the other. . . . . For, taking all in a simply historical aspect, as the woman's seed must be one or more of humankind, so the serpent and his seed can only comprehend what is of the serpent kind. Such," he says, "is a fair application of the principle of a bald and naked literalism" (p. 86.) With all deference to Dr Fairbairn, we cannot see that this is a fair application. The promise is contained in the address of the Almighty to the serpent, and if the serpent were only a serpent and nothing more, then would Dr Fairbairn's conclusion be just. But the serpent is Satan; therefore the prophecy speaks not of killing serpents, but of the destruction of Satan. If there is here symbolic language, the symbol is to be found, not in the prophecy, but in the narrative which precedes it. The text, therefore, fails to support Dr Fairbairn's conclusion, and will scarcely be regarded as sufficient to warrant his denial that Edom means Edom in prophecy, and Moab Moab; that Egypt is to be understood of Egypt, Zion of Zion, and Jerusalem of Jerusalem.

Similar remarks may be made upon the use which our author makes of the passage in which the mission of the Baptist is predicted. "Make straight in the desert a highway for our God," &c. The language here is figurative, but it is not symbolical; and whatever extreme literalists may have said regarding it, we are content to look upon it as the figurative

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or poetical delineation of a historical fact, namely, of the preparation for the coming of Christ, by the preaching of his forerunner.

In order to make a point against the advocates of literalism in prophecy, Dr Fairbairn strains his argument further than prudence will warrant. Micah predicted, that out of Bethlehem was to come He that was to be ruler in Israel. But, says Dr Fairbairn, those who read prophecy like history, maintain that the Messiah has not yet appeared in the character of ruler in Israel, so that we should suppose he says that the predicted coming out of Bethlehem has not yet taken place. For our reply, it matters not whether the opinion be true or false, that Christ has not yet been manifested as king of Israel; for we suppose that every man of sense will agree with us, that even if this event has not yet taken place, it is still true, that he who is to be ruler is come out of Bethlehem. As inconclusive is the argument, whether adduced by Dr Fairbairn, or by some extreme literalist, that the riding into Jerusalem on an ass has still to be made good, because it was as king that it was predicted that he was to do so. He who was by right King of Jerusalem, did come riding on an ass, and for the moment acknowledged and welcomed; in the end the people rejected Him, but He shall one day be invested with royal authority. But what of this prophecy? Does Dr Fairbairn hold it to be literal or not? We are free to confess that we do not think that the man who had mastered one volume upon prophecy, and two upon typology, would have been at all better fitted to recognise the accomplishment of this prophecy than he who took the word simply as he found it. Indeed, we much suspect that a disciple of Dr Fairbairn would have been so prepossessed with the idea of a figurative fulfilment that he would have felt that he must unlearn all that he had acquired, before he could acknowledge that, in that procession on the Mount of Olives, he saw the event which Zechariah had predicted ages before.

But, asks Dr Fairbairn, when was Christ anointed? When was His back given to the smiters? Where do we read of His ears being bored? or of His sinking in deep waters? or of His being heard from the horns of the unicorns? (p. 96). *Aliquando bonus dormitat Homerus.* Surely to the second question a sufficient answer is to be found in the words—"And when Pilate had scourged Jesus, he delivered Him to be crucified" (Matt. xxvii. 26). For the rest, one question is as good as another, and the literalist may well meet such inquiries by asking: Did they not give Him gall and vinegar?

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Did they not part His garments among them, and cast lots for His vesture? While it is plain, on the one hand, that the style of prophecy partakes largely of the figurative and poetical, it is as clear on the other, that no anti-literal scheme can possibly be carried through.

There is another passage on which Dr Fairbairn comments, which affords so good an example of the difference between the figurative and the symbolical, that we cannot forbear to notice it, even at the risk of somewhat unduly extending this article. Isaiah says, "It shall come to pass that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it." Dr Fairbairn interprets this passage symbolically. The mountain of the Lord's house is to be taken, in a moral sense, of the divine kingdom; the other mountains mentioned in connexion with it, over which it was to be exalted, are the rival powers and monarchies. We deny that there is any warrant whatever for interpreting this chapter as a symbolical prophecy. It is indeed true, that a mountain is occasionally used as an emblem, but this does not prove that wherever a mountain is spoken of, it is to be taken in this emblematic manner. The passage, too, in Ezekiel, on which Dr Fairbairn relies, seems to be altogether beside his purpose. The "mountain of the height of Israel" appears to be one thing; and the "mountain of the Lord's house" another; and this latter phrase seems to point so distinctly to the literal Mount Moriah, that it would require much stronger reasons than any that have yet been adduced to convince us of the contrary. We interpret it, therefore, as a historical fact, conveyed in language heightened by figurative expressions. It is not an elevation of Mount Zion above other hills by some remarkable physical change that we look for. Those who have done so have erred in the opposite direction from Dr Fairbairn, but the source of error is the same. They did not distinguish between the figurative and the symbolical; and because they were not prepared to allow that all prophecy is symbolical, they committed the mistake of attempting to deal with it all as unfigurative. But our interpretation will put our views in a very plain light. In the 68th Psalm David celebrates the excellency and dignity of Mount Zion, to which he had brought the ark of the covenant. "The hill of God," he says, "is as the hill of Bashan; an high hill, as the hill of Bashan. Why leap ye, ye high hills; this is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever." We take this passage to be the exact counterpart of the prophecy under

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consideration. David speaks of the past or present, Isaiah of the future; but the subject is the same, and the same manner of interpretation will lead to the true meaning of each. It is not the physical altitude of Zion that David commends, nor does any one suppose that the hills had really leaped: but he asserts that there is not anywhere a hill so high that can compare for glory with Zion: no, not the snowy top of Hermon, the hill of Bashan. He represents the hills as envious; that one whose height was little compared with theirs should spoil them of their glory, and then points out the true cause of its pre-eminence—God had chosen it for His habitation. In like manner, Isaiah, looking into the future, sees the dawn of a day when Mount Zion shall be so glorious that no earthly mountain can be named along with it, and when there shall not be a nation whom the radiance of that glory shall not attract. But, it may be said, this is a figurative and not a literal interpretation for which you contend. True, Isaiah as well as David uses figurative language; but the interpretation is literal in *this* sense, that it is not symbolical. Zion is still Zion, the mountain of the house of the Lord.

We have one remark more to make on the subject of the diction of prophecy. Dr Fairbairn lays down the principle that, in interpreting prophetic symbols, they must be applied in a consistent and uniform manner. The canon is undoubtedly a sound one, but we have an exception to take against the manner in which he applies it. For he would have it, that throughout the whole book of the Apocalypse the same natural objects are uniformly used as symbols of the same thing. Thus, he says, if Babylon be Rome, then the Euphrates, on which Babylon stands, should be understood of a Popish, and not of a Mohammedan, power. Of course, if Babylon and Euphrates occurred in the same vision, the conclusion would be irresistible; but, without pronouncing any opinion on the merits of the interpretation, it appears to us demonstrable that each series of visions in the Apocalypse has its own peculiar imagery, depending on the point of view which belongs it, and that it cannot be positively affirmed that the meaning of a symbol in one of these, must necessarily rule the interpretation of the symbols of the others.

But we feel that we must draw to a conclusion, although the last half of the work under consideration is yet untouched. And when we mention that this portion of Dr Fairbairn's treatise contains the application of his principles to "past and prospective fulfilments of prophecy"—contains, in fact, a general

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sketch of the fulfilment of all prophecy, it will easily be supposed that to review so vast a field within any reasonable limits is altogether impossible. We shall content ourselves with a few brief notices of that portion which refers to the Apocalypse. The general style of his exposition is very much that of Hengstenberg, seeking in the prophecy, not so much historical predictions, as revelations of the general principles of God's procedure. It will be remembered that, in reviewing Hengstenberg's work, we took exception to this manner of viewing the Apocalypse, and we have not seen occasion to alter our views. We believe that it is contrary to the analogy of the other symbolical prophecies, which are all of them, so far as we can see, historical. And we are persuaded also, that in relinquishing the idea of a historical fulfilment, we part with that which alone renders it possible to explain the minute and detailed imagery of the symbols. What, for example, can be made, on the non-historical view, of such symbols as "the third part of the earth," "the fourth part of the earth," "the tenth part of the city?" The interpreter has no resource but to pass them by as unmeaning or ornamental accessories of the symbolic imagery. We cannot, indeed, deny the truth of the objection commonly made to the historical system, namely, that no one has as yet succeeded in interpreting the Apocalypse satisfactorily on this principle; but while making this admission, we are entitled to say that progress has been made toward this result, which will probably be attained when expounders learn to bring fewer preconceived theories to their works.

In some points Dr Fairbairn has rejected Hengstenberg's interpretations. It was to be expected that he should have declined to follow him in refusing to find Papal Rome in the Apocalypse, and in maintaining that the two sister Churches, the Papal and the Protestant, are alike necessary to the development of Christianity. We rejoice also that he has expressed himself so decidedly in opposition to the view of the millennium put forth by Hengstenberg, and more lately by Waldegrave in his Bampton Lectures, according to which that period of unexampled blessedness is identified with the times which historians, with singular unanimity, have agreed to denominate "the dark ages."

In regard to the question whether the advent of Christ is pre or post millennial, Dr Fairbairn, while adopting the latter opinion, treats the former with the respect which becomes a scholar who knows by what great names this view has been entertained. His arguments on this subject, however, are

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only those which we have so often presented to our readers, and so often refuted. We may be excused, therefore, from further noticing them on this occasion.

Notes on Scripture.

The Covenant with Abraham. What does it imply?*

See how rich are the blessings bound up in this covenant! Beginning with the person of Abraham, these blessings flow, like a river deep and full, to the very end of time. May the Lord give us power to grasp something of its fulness, and to understand with all saints the length and breadth, the depth and height, of the love of Christ, which passeth knowledge!

The subject we have chosen is one which will occupy us for eternity. It contains the history of redemption—redemption of the earth, redemption of the body, redemption of the soul. The question proposed concerns the whole of the Divine intention, with regard to the future history of man; and this Divine intention can be known only so far as it may have been revealed. As soon as ruin takes place, God acts in grace; and faith is the only answer which the ruined creature can give to grace. He must consent to be a debtor to God, believing the revelation He makes of Himself and His resources.

It was thus with Adam. Adam destroyed himself; but God in grace revealed a remedy, which lay entirely in His own hand. Adam believed this, and by that faith glorified God; and, though ruined, became happy and blessed. So with Noah. Noah was in the midst of ruin again, liable, but for grace, to perish in the common judgment. God revealed a way of escape. Noah believed this, and obtained the salvation which God had revealed. The world was again an extended ruin. The nations had been scattered, and every place became the witness, not of Divine delight, as at the creation, but of righteous judgment. But Abraham was called out, and Abraham obeyed and went out.

In the revelation which Adam believed, there was found the secret of personal security and life; and restoration to God's presence was to be Adam's blessing. To Noah was likewise given security, and a portion in the new world. What did Abraham's call take him into? What did the covenant and promises convey to him? They plainly and surely secured to Abraham, families, possessions, and dignities—a seed, a land, and a name. They undertook to make him a blessing to all nations. They gave God to him and to his seed as their God, and

* The following paper is the substance of a brotherly conference, at a meeting of the same Prophetical Society whose conference on *Hosea* we reported in a former Number. We rejoice in being the organ of giving public utterance to this conference of brethren.

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promised that they should be adopted by Him as His people. This is large indeed.

In Gen. xv. 18, we read these words, "The Lord made a covenant with Abraham." How much condescension is there implied in that expression! God stooping to companionship with man! God laying at the feet of a sinner the riches of His grace! Jehovah talking familiarly with one who had served other gods! The creator and the creature—the holy and the sinful—the infinite and the finite—are brought into fellowship one with the other!

Let us now look a little more accurately into the terms of the covenant. First, however, let us inquire the meaning of the word. What is a covenant? This is an important question, because we may confidently conclude that the Holy Spirit uses words in their ordinary sense, when he applies them to spiritual and eternal things. "The phrase in the original for making a covenant, expresses the very act of slaying a victim; to cut off, or to strike, is the literal translation of all such phrases, whether in Scripture, or in ancient classical authors. Hence our English expression, 'to strike a bargain'" (Greville Ewing's *Greek Lexicon*). English lexicographers affix to the word "covenant" the following meanings—a contract, a stipulation, a compact, a writing containing the terms of agreement.

Now, if the word "covenant" *always* supposes two parties, each of whom in some way, or to some degree, enters into a contract or agreement, is there not a difficulty in applying this term to a dispensation of grace, where all the blessings are free? For this is the character of the Abrahamic covenant. It was made 430 years before the Sinaitic covenant, and was entirely unconditional. The fulfilment of it rested on the grace and faithfulness of God. We think this difficulty (if it be one) is met by the consideration, that, although a covenant certainly has two parts (that is the essence of it), it has not always two undertaking parties. The very first instance of a covenant in Scripture is, that which God made with Noah after the flood, and with all the animal creation, and of which the token is the rainbow. The covenant was made after the offering which Noah offered; but it is evident that God undertook both sides of it. The covenant was, that He would no more destroy the earth with a flood. It is quite clear that the animal creation was not an intelligent consenting party; and, therefore, the fulfilment of a covenant may depend on the faithfulness and energy of one; and, in this case, that one was He who never fails to bring to pass His word. We might call the Bible the book of man's failure, and of God's unfailing faithfulness. We never see failure in God. In Him we get everything beautiful, everything on which the soul can rest. We turn to Him for rest, after having to do with man. Each trial of man had utterly failed when the Abrahamic covenant was promulgated. God set man in paradise; he failed. Afterwards man's sin became so great, that God was obliged to destroy the earth with a flood. There was failure in Noah; and, afterwards, the Babel builders failed. That God's truth might not be lost, He called out one man, hedged him and his posterity round with

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lines of demarcation, and gave the covenant to them. The truth seems nearly to have been extinguished when God called Abraham. Brethren, God's children, who have been strengthened and comforted by the truths of His blessed Word, know also what it is to grow cold, and wander from God. There is a constant need of the means which He has appointed. We cannot dispense with any of them. Let us then "give the more earnest heed to the things which we have heard, lest at any time we let them slip."

The first answer which suggests itself, therefore, to the question, What does the covenant with Abraham imply? will be, A failure on the part of man in the dispensations previous to Abraham's day, and a purpose of love on the part of God in such as were then future.

Our next inquiry may perhaps be, When was the covenant made with Abraham? Are we to take all the Scriptures, which contain God's promises to Abraham? or are we to take any particular point, when God entered into covenant? Was it made at one time, or at several times? The first mention of it as a covenant is in Gen. xv. 18-21, wherein is contained a promise of all the land between Egypt and the Euphrates. This, however, seems to refer to a former promise of like nature in chap. xii. 7, yet more ample than that. Perhaps Gal. iii. 15-19 may assist us in arriving at a right conclusion on this head. In the passage alluded to, we find the words "covenant," and "promise," evidently used interchangeably, which circumstance would lead us to suppose that we shall be right if we include within the Abrahamic covenant, all the promises made at different periods to the patriarch. In further investigating this part of the subject, we see another confirmation of both the promise and the covenant, in Gen. xxii. 16, where God ratified with an oath the word of blessing that He had already given. Thus we have first the promise, then the covenant, then the oath, all with relation to the same blessings, to be bestowed upon Abraham and his posterity. The promise was given when God called him out from Ur of the Chaldees, to seek another country; the covenant was made when God counted his faith for righteousness; the oath was sworn when he gave up Isaac his son, through whom he had been told the promises should be fulfilled. We are led to believe, then, that all the promises given to Abraham, are to be considered as belonging to the covenant made with him.

In the revelations which God has made of Himself, He has adapted a blessing peculiar to the circumstances of man at the time. He called out Abraham from his native land. It was a terrible thing to leave his "country, and his kindred, and his father's house." But what said God to him? "I will make of thee a great nation, and I will bless thee, and make thy name great, and unto thy seed will I give this land" (Gen. xii. 1, 2, 7). Here was a country, and a kindred, given to him instead of those which he, at God's command, gave up. He was then also in idolatry (Josh. xxiv. 2, 3). But "the God of glory appeared unto him" (Acts vii. 2). Here was indeed a contrast, the God of glory instead of the idol gods of his own land. It was such a revela-

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tion as would raise him above the circumstances in which he was placed, and he needed it. A simple voice or command might not have been enough to influence him in those circumstances, but when the God of glory appeared to him, what then were his family ties? what then his habitual idolatrous worship? what is any thing to us when we see the God of glory? It is hard work to give up many things which we are called upon to forego, but if God reveals Himself to us, not only as a God of glory, but as a reconciled Father also, how gladly do we give up all and run after Him.

The promise made to Abraham at this time, contained also the intimation of what was to be the means of bringing back a fallen world to God. "In thee shall all families of the earth be blessed" (Gen. xii. 3). The consideration of this will more properly belong to a future time. At this first appearance of God to Abraham, then, we have the following promises,—

That he should be made a great nation, and a great name.

That he should be blessed, and be a blessing.

That all families of the earth should be blessed in him.

That the land wherein he then was, should be given to his seed.

We pass on to the next occasion of the Lord's speaking to the patriarch. He had gone down into Egypt, and there he had failed. But he came back to "the place of the altar he had made at the first, and there Abraham called on the name of the Lord" (Gen. xiii. 4). He was again the man of God—the friend of God. He was so rich, that there was danger of strife from the great abundance of cattle. Fearing that God's honour was in jeopardy, he at once resigned his right to Lot, whom he had brought with him. How beautiful would it be if it were always so with us. We should not let the Lord's cause be injured by our poor paltry strife. Lot chose for himself, and he chose badly; and as soon as he was gone, God said to Abraham, Now is *thy* turn, "Lift up thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward, for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth. Arise, walk through the land, for I will give it unto thee" (Gen. xiii. 14-17). This renewal of the promise was an indication of God's pleasure at the disinterested conduct of Abraham. He gave up the land, and the Lord said, "Look, it shall all be thine." It was but little that Abraham did for God, and God did a great thing for Abraham. We shall never do anything for Him, ever so trifling, but He will do far more for us. Man may fail, God never does. He "is not unrighteous to forget the work and labour of love which is shewn toward His name." The revelation here is of *the Lord Jehovah*, before, it was of *the God of glory*. The promise is, of the land, and the seed which should be as numerous as the dust of the land he had just given up. There is a progressive development in the purposes of blessing revealed by God in the promise. At the first, Abraham was promised that he should be made a great nation; here that his seed should be numberless.

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The occasion of the next revelation was, the exceeding pleasure that God had in the conduct of Abraham. Perhaps no man ever pleased God more than Abraham. It is a practical truth that God is to be pleased, and it ought to be the motive of a Christian man to please God. He is not hard to please. Love is never hard to please; and God is love. It is a glorious thought that you and I, poor and weak as we know ourselves to be, can yet please God. Here the occasion was, after the noble action recorded in Gen. xiv, the rescue of Lot, and the meeting with Melchizedek. It was a very prophetical meeting. After conquering the kings, he met with the king-priest. The revelation he now had was of *the most high God;* and having learned of Melchizedek, when he afterwards met the king of Sodom, he at once said, "I have lift up mine hand unto the Lord, the possessor of heaven and earth, and I will not take anything that is thine." He had given of his substance to Melchizedek, and he would not take again of the king of Sodom: God saw this, and "the word of the Lord came unto Abraham" (xv. 1). He had made this sacrifice in jealousy for the Lord; but he would be exposed, of course, to fears and anxieties, because of those kings whom he had conquered, and who might soon come out against him. God said, "Fear not, Abraham." That word, "fear not," is often found in Scripture, and not without reason. It is a most glorious word. "Fear not, Abraham, I am thy shield." It was not any particular attribute, such as strength, or wisdom, but *I am* thy shield. God Himself, in His own almightiness, was the defence of Abraham. What though all the powers of the enemies were banded against Abraham. God was his shield. "I am thy exceeding great reward." It is a blessed truth that God Himself is above His gifts. We do not despise the gifts; but God is above them. What are they all to a soul that has tasted of His grace, without Him Himself? All vanity. The greatest joy in the world is the presence of God. This is not excitement, or delusion, but a blessed reality, and our souls ought to know it. If the Lord says, "I will never leave thee nor forsake thee," faith ought to know it, and faith will know it. That is the blessing. We would be thankful for all the gifts—we would not make light of any of them; but, oh! His own presence is the thing to be sought for and realised, and the diligent soul will realise it.

God now made Abraham two distinct promises. The one was, that of an innumerable posterity, in reply to his complaint, "To me thou hast given no seed;" the other was, to give him the land of Canaan "to inherit it" (Gen. xv. 3–7). Both of these had been given to him previously, and the Lord now reassured him of the blessings promised. With regard to the first of them, He changed the similitude. Before, it was the dust of the earth; now, the stars of heaven. There is a propriety in this to the circumstances of Abraham. He had lifted up his hand to the most high God, the possessor of heaven, and he required no visible sign to confirm his faith in the promise; "He believed in the Lord, and He counted it to him for righteousness." It was this particular act of believing by which Abraham became justified (Rom. iv. 21,

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22). Faith is not the cause of our justification, dear brethren. It is the object of faith, Jesus, who justifies us. He is Himself the source of every blessing. Faith takes the blessing, and connects us with Him. To faith, the promise of God is as sure as if it were fulfilled.

To receive the second promise, however, the faith of Abraham was less prompt. He asked, "Whereby shall I know that I shall inherit it?" (Gen. xv. 8). The Lord condescended to the infirmity of His servant, and sealed this promise by outward signs—the smoking furnace, and the burning lamp, that passed between the prescribed carcases—and we may reverently conclude that the Lord was present there. Standing in the righteousness which God had just before counted to him, Abraham was raised for the time to an equality with the Holy One, who thus entered into covenant with him. We must not dissever the covenant and the imputed righteousness, nor restrict it to the mere promise of the land with which it is connected in ver. 18. His own inheritance of the land seems to have been that which Abraham found a difficulty in believing. The word "inherit" has for its general Scriptural meaning, the idea of personal possession—frequently, though not always, including that of transmission to posterity. God promised Abraham that *he* should inherit Canaan (ver. 7); but we know that "He gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession" (Acts vii. 5). The promise to him personally, as well as that to his seed, must have an accomplishment, and in the deep sleep which fell upon Abraham (Gen. xv. 12), it is probable that God revealed to him the nature of his own possession to be a heavenly, and not an earthly one, for we are told that "he looked for a city which hath foundations, whose builder and maker is God." The land was all his, but he went from place to place, dwelling in tabernacles, for he desired a better country than that—even a heavenly (Heb. xi. 10, 16). The idea of his earthly possession was perhaps extinguished by the announcement that he should go to his fathers in peace; while that of possession by his descendants would be confirmed by the assurance, that in the fourth generation his seed should come to that land again.

The next renewal of the covenant is at the institution of the rite of circumcision. In the former places, God was well pleased with Abraham; but here there seems to have been a long season of failure in his conduct. He had hearkened to the voice of Sarah, and there was, consequently, the birth of Ishmael, and a long silence of thirteen years. Then the Lord said, "Walk before me, and be thou perfect" (Gen. xvii. 1). This would seem to intimate that he had not been walking before God. It is not here the God of glory, as the greater attraction, but power to meet his case. "I am the Almighty God," why do you backslide? Why do you fail? *I am* the Almighty God. Is anything too hard for the Lord? "And Abraham fell on his face" (ver. 3). Perhaps there are some here who are Christians, but are not walking in communion with God. The word is to them, "Walk before me." We are to walk, as it were, before His eye, and we have the promise,

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"I will guide thee with mine eye." God now commanded the observance of a rite, which should testify, on the part of Abraham and his descendants, their faith in God's oft-repeated promises. This was circumcision. There was a connexion between this rite and the covenant made thirteen years before. The apostle marks this, "Faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised" (Rom. iv. 10, 11).

The covenant, amplified and reiterated when God instituted circumcision, involved the principle of counting faith for righteousness. The blessings comprehended in that principle were now developed. God bound himself to be a God to Abraham and to his seed. The obligation binding upon Abraham was, "Walk before me, and be thou perfect." The engagement, to be a God unto them, pledged the Almighty to put forth His power, mercy, faithfulness, love, and other Divine attributes for their benefit, as it is elsewhere expressed, "I will dwell in them, and walk in them, and I will be their God, and they shall be my people. I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord." The engagement, to walk before God, is to walk by faith, regarding Him as a witness of the inmost thoughts. To be perfect, is to walk in all the commandments of the Lord blameless. Brethren, *we* are called to be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation," and to shine there as lights among them.

The covenant with Abraham, amplified at this time, contained the following promises, in addition to the former ones made to him:—That he should be the father of many nations (Gen. xvii. 4, 5); that the covenant should be everlasting (ver. 7, 8).

A further development of God's purposes is here also brought before our notice, in the promises with regard to Isaac, and the restriction of the covenant to him and to his seed (ver. 16, 19, 21). We find that when Isaac was promised, his father Abraham pleaded for Ishmael (ver. 18). God, in answer, gave many blessings to Ishmael, "but," saith He, "*my covenant* will I establish with Isaac" (ver. 20, 21). Yet Ishmael, though thus excluded from the land, was nevertheless circumcised. The seal was given to him in token that, although he was not to have the possession promised to Isaac, his faith would yet be counted to him for righteousness, if he walked in the steps of the faith of his father. The truth, afterwards fully explained in Rom. iv. is here for the first time seen, that Abraham was to be the father of another family, besides that seed to whom the land was given. This part of the subject, however, we pass over for the present.

We come now to the last renewal of the covenant with Abraham. We may, perhaps, look upon the time when faith was counted to him for righteousness, as his life of faith. We may imagine the time of the institution of circumcision, to be his walk of faith. But we must un-

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doubtedly consider the circumstance we are about to enter upon, as his triumph of faith. If we want to see faith triumphant, we must look to Abraham. His history is a history of faith. He was to offer Isaac, the son of promise, laughter, joy. He might have made many objections, but one word of God was enough for him. "Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a burnt-offering. And Abraham took Isaac his son, and the wood for the burnt-offering" (Gen. xxii. 2, 3). Was ever faith like this? "He staggered not at the promise of God through unbelief, being fully persuaded that what He had promised, He was able also to perform." This obedience of his was so pleasing to God, that He went out of his way, and sware that He would bless him and multiply him beyond all other. "By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (ver. 16-18). Here is a recapitulation of all the former promises, and in addition,—

Victory for his seed over all their enemies.

A blessing to all the nations of the earth through his seed.

Brethren, these things were written for us. We know no blessing that does not come to us through the covenant with Abraham. It is most important to get at God's purposes and designs. They are not narrowed up to a point of time, but stretch out, and beyond, through all time, and overflow all the regions of the earth. It is just as we are connected with Abraham by faith, that we get the blessing. "I know," said the Lord Jesus, "that ye are Abraham's seed;" but if you have not the principle of faith, ye are not Abraham's children. We know not the limit to the blessing we may obtain through faith. It is this that we ought to seek after—increase of faith. If faith grows, every grace grows. We hear God say, "I am thy shield, and thy exceeding great reward." Oh! what blessing! to walk in such communion, with the world under our feet, and our heart in the heavens.

We come now to ask, how far was the covenant fulfilled in the days of Solomon? He "reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt" (1 Kings iv. 21). But these kingdoms were tributary to him, and did not form part of his own kingdom. "They brought presents, and served Solomon all the days of his life." They reigned, each in his own kingdom, but were under tribute to Solomon. This was the greatest approximation to the fulfilment, as far as the land is regarded, that has yet taken place; for the covenant is yet unfulfilled. It is curious that so small a part was possessed by Israel—only about one-sixth of the whole that was promised. God said to Joshua, "Every place that the sole of your foot shall tread upon, that have I given you, from the wilderness and this Lebanon even unto the great river, the river Euphrates, and unto the

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great sea toward the going down of the sun" (Josh. i. 3, 4). Yet Joshua himself divided to nine tribes and a half only the country between the Jordan and the Mediterranean; and to two tribes and a half a small portion to the east of Jordan, leaving the greater part of that which lies between the Jordan and the Euphrates undisposed of. God has yet, therefore, to fulfil this part of the covenant to the seed of Abraham, and He will do it.

Brethren, it is difficult for us, with our narrow minds, to grasp God's manifold operations. It is true that one grand plan has been bound up with His eternal existence from everlasting ages. This He has revealed in His holy Word; but it is "line upon line, and precept upon precept, here a little and there a little." It is for us to search it out, in faith, and prayer, and much humility. May He give us grace in our investigations, to give to each part its proper position, that we may know more and more of His wonderful love, as exhibited to us in the Lord Jesus, the true seed of Abraham. Of His work, and the promises of the covenant, as applied to Him, we hope to speak hereafter.

Illustration of Ezekiel xxxii. 26.

"There *is Meshech, Tubal, and all her multitude: her graves are round about her; all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living, . . . gone down to hell with their weapons of war; and they have laid their swords under their heads.*" Egypt's multitude is not thus to lie in the tomb, not thus to rest in stately pomp, like the dead of *Meshech, i. e.* Scythia, including Russia; nor yet as "*Asshur, whose graves are set in the sides of the pit*" (ver. 23); nor as Elam, of whom it is said, "*They have set her a bed in the midst of the slain with all her multitude*" (ver. 24).

The *Crimean* subterranean sepulchres at *Kertch* may furnish a good idea of the kind of pomp that is meant in this passage. A traveller (Dr M'Pherson) or explorer of these tombs thus writes, "There was no confusion here. The floor was covered with beautiful pebbles. On the niches around, all the objects remained as they had been placed twenty centuries ago." How truly might we say, "Here is Meshech and all her multitude, her graves are round about her!" But let us go on.

"It was a sight replete with interest to survey this chamber; to examine each article as it had been originally placed; to contemplate its use, and to behold the effects of time on us proud mortals. 'Dust thou art, and unto dust shalt thou return,' was exemplified here to the letter. There, in the stillness of this chamber, lay the unruffled dust of the human frame, possessing still the form of man. The bones had all disappeared, or their outer surface alone remained. The space occupied by the head did not exceed the size of the palm of the hand; yet the position of the features could still be traced on the undisturbed dust.

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There was the depression for the eyes, the slight prominence of the nose, and the mark of the mouth, the teeth being the only portion of the entire frame which remained unchanged. The folds in which the garments enveloped the body, nay, even the knots which bound them, could be traced on the dust. A few enamelled beads were found in the right hand of the dead, and some walnuts in the left; and the green mark of a copper ring, into which a stone had been fixed, was on one finger. On each niche, one body had been placed. The coffins, crumbled into powder, had fallen in. At the head was a glass bottle; one of these still held about a teaspoonful of wine, the nuts and wine being doubtless placed there to cheer and support the soul on its passage to Paradise. There was a cup and a lachrymatory of glass, and an unglazed earthenware lamp stood in a small niche above the head. This tomb was sufficiently spacious to permit ten of us to stand upright."

Reviews.

Posthumous Works of the Rev. John Harris, M.D. Edited by the Rev. Philip Smith, B.A. Vol. I. First Series of Sermons. London: James Nisbet & Co., 21 Berners Street. 1857.

We have just had time to glance over these Sermons. With some things in them we do not concur, but with many things we do; and we do not know that we can do better than give our readers the close of the Sermon on the text "Prayer also shall be made for him:"—

"Pray for the prosperity of the Christian Church. 'But has not a spirit of supplication, of late years, distinguished the Churches of Christ?' Only very partially; whereas the prayer wanted is universal. Only very feebly; whereas the prayer wanted is the effectual, fervent prayer, which availeth much. Only by fits; whereas the prayer needed is the continuous, unbroken, persevering cry of importunity. Only the prayer of party—effects prove it; whereas the prayer wanted is the prayer of all, with one accord.

"Pray, then, for the prosperity of the Christian Church. Do you ask, what should be the special object of supplication? Oh, it wants more spirituality, or distinctness from the world—it wants a higher appreciation of its office, as the instrument of Christ for saving the world—it wants more of the spirit of liberality, union, zeal. But there is one want which comprehends the whole—the impartation of the Holy Spirit. Let that be secured, and in obtaining that, we shall obtain the supply of every other want—we should find that we had come into possession of the same mind which was also in Christ—a benevolence which would yearn over the whole human race—a brotherly love which would combine with the entire body of Christians for the conversion of the world—a zeal which would be constantly devising fresh methods of usefulness, practising self-denial, and laying itself out in the service of Christ—and a perseverance which would never rest till the whole family of man should be seated together at the banquet of salvation.

"But if all this is to be obtained by prayer, shall we not seek for it—and

seek for it at once? Why should this Church—this congregation—delay? Why should we not now—every soul—send up an earnest and united cry for the Spirit of God? And, if we did so, who will dare to say that the blessing would not forthwith descend? and who will venture to calculate the extent and the consequence of that blessing? Brethren, do we really believe in the efficacy of prayer—do we? Then let us prove it—let us take an imaginary case—let us take, for instance, that forlorn hope of the missionary war, China, as the scene of a new Christian enterprise. Let every step taken be consecrated by prayer. Let the heralds be sent to summon it in the name of Christ. Let Moses retire to the hill to pray—and, if necessary, let Joshua and Hur accompany and assist him; in other words, let chosen men be appointed to pray—let others follow them in unbroken succession—and others meet to pray for the chosen intercessors—and let them entreat God continually for that specific object; let this be done—and could you doubt of success? Would you hesitate, supposing you were qualified, to be yourself one of the heralds? Then you are not a believer.

"Christian brethren! prayer is not only desirable, obligatory, necessary—it is, in a sense, becoming inevitable. We read of the Church of old being shut up unto the faith which should afterwards be revealed—the faith of Christ. The Church at present is shut up unto prayer—prayer for the Spirit. It must submit to disgrace in heathen lands, or call down help from heaven. It is so completely ensnared by success, that it must sound a retreat or betake itself to God in unusual prayer. Happy necessity, which shall drive it to this resource! Blessed exigence, which shall bring the whole Church on its knees before God! The time to favour her, yea, the set time, will then have come. 'God, even our own God, will bless us.' Gazing from His throne upon His Church, suppliant at His feet, He will say, 'Behold, she prayeth! let the windows of heaven be opened, and the blessing be poured out.'

"By our sense of consistency, then—by our pity for nations perishing in ignorance and guilt—by our gratitude to Christ—by our own spiritual welfare—and by the dignity of our office, let us seek the effusion of the Spirit on the Christian Church. And, while before God in prayer, let us remember that in interceding for the Church, we are interceding for the world; for it is only through the instrumentality of His people that He proposes to save the world. Christians, realise in thought the responsibility of your office—you go to God as the earthly representatives of mankind—as intercessors for the world. You pass to the throne of grace through multitudes, myriads of human beings. Do you not hear them, as you go, imploring a place in your supplications? Do you not see all Africa assembled in your path—urging you to go to God for them—to describe their wrongs—to ask for them the blessings of the reign of Christ? And before you have done pleading for Africa, China comes, with its untold myriads, entreating you to intercede for them. And while yet you are pleading for China, India comes, with its tale of lamentation and woe, and entreats you to speak for it—and can you refrain? And when you grow faint, they all combine their entreaties that you cry to God for them louder still—that you call in help—more intercessors, and more still—till all the Church be prostrate in prayer. And when you move to quit the throne of grace, they all entreat you not to leave them unrepresented before God. 'Oh, if there be a God,' they say, 'and if prayer can reach Him, do not leave us thus, or we perish. Our only hope is in the God you worship—the Saviour you proclaim; pray that His saving health may be extended to us.' Let Christians realise their office thus—and remember that in asking for the salvation of the world, they are seeking the consummation of the glory of Christ, and they would pray till the world was given into their hands.

"Meantime, the whole creation prays—the whole creation groaneth and travaileth in pain together until now. It contains within itself principles and powers repressed by the curse of sin, but panting and praying to regain their

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freedom and to fulfil their destiny—and its prayer shall be heard. But, oh! there is an infinite power slumbering in the arm of God, waiting to be awoke by the prayers of the Church for the renovation of the world. And the time shall come when the efficacy of prayer shall be tried on a scale before unknown—when the voice of the Church shall incessantly cry, 'Awake, awake, O arm of the Lord.' And the time shall come when that voice shall be heard, and those prayers be answered. 'Behold,' saith He, 'I make all things new!' At this moment that new creation stands in His prescient view. There are its fields of living green—its trees of life—and all its crystal streams. There are the nations of them that are saved, rejoicing before Him. His Church prayed for Him continually—and now, 'daily shall He be praised.' His name shall endure for ever—His name shall be continued as long as the sun—and men shall be blessed in Him—all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever, and let the whole earth be filled with His glory. Amen, and Amen."

The Theological and Literary Journal. Edited by DAVID N. LORD. New York: Franklin and Knight.

WE have been favoured with several Numbers of this able American periodical. It takes a high place both as a Literary and Theological Review, and ought to be better known in this country. We regret, however, to see at the close of its January Number, a reference to the *North British Review*, and an *imprimatur* given to the article on Dr Chalmers, by Mr Isaac Taylor. We are sorry to read the reviewer's depreciatory remarks on Dr Chalmers; but we are more grieved that he should not have protested against the low views of inspiration which that article exhibits. Mr Taylor, after having done service to the Church by his Ancient Christianity, has now become an advocate of the advanced theology. He sneers at old Divinity as superannuated, though what he would substitute, we know not. As a denier of the literal inspiration of Scripture, it becomes every man who holds the Bible dear, to protest against his laxities; and we wish that the American Journalist had done so. Assuredly it is no time to trifle with these things. The foundations are now assailed, not only by Kingsley and Maurice, but by men who have a higher reputation for soundness in the faith. Every man who prizes these foundations ought to lift up his voice against the subtle encroachments made in every way upon them. We are glad to learn that the *North British Review* has now passed into better editorship. It will not now be allowed to uphold Maurice, to decry Chalmers, to make a jest of breaches of the seventh commandment, to deny the inspiration of Scripture, and to subvert the foundations of Christianity. We hope and expect great things of that Review in time to come. It began well, and now that the evil leaven has been purged out, we trust that it will go on as well.

We must, however, make one extract from the Journal at the head of this notice. It is the close of the Review of Waldegrave's Bampton Lectures.

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"Such are the views to which Mr Waldegrave is led by his method of interpretation. As near three centuries and a half have passed since the Reformation commenced, if his calculations are correct, the little season must have already passed, it would seem, the spread of Christianity which Mr Waldegrave thinks was to take place in it must long since have been accomplished, and the final catastrophe is at hand. All hopes of a brighter age to the Church, which even Postmillenarians entertain, are a delusion. The conflict between the kingdom of light and the kingdom of darkness is to end in the triumph of the latter. Satan is to drag down to eternal vassalage to his power an immeasurably greater host than Christ will redeem.

"Even his admiring reviewer, who had followed him with implicit acquiescence up to this point, recoils *slightly* from this revolting caricature of the Divine Word, and mockery of the faith and hope of the Church. 'On this head we frankly own that Mr Waldegrave strikes the prophetic chord *too lightly*, to educe its grand, consistent harmonies; nor can we be *fully* satisfied with a concession so slender as that "it is quite impossible, nay, rather probable, that the gospel *may* yet achieve greater victories far, both among Jews and Gentiles than it yet hath won."' But how is the reviewer to prove that this stroke on the prophetic chord is too light to bring out its grand harmonies? With what propriety, indeed, can he speak of a prophetic chord? If, according to the theory to which he gives his eager assent, the whole prophetic Scriptures are to be set aside, and the question in respect to God's purposes determined solely by the non-prophetic, that are literal, didactic, and clear, how is he to demonstrate that there is ever to be a wider diffusion of the gospel than at present? Christ told his disciples that He came not to 'send peace on the earth, but a sword;' that He sent them forth 'as sheep among wolves,' and that they should 'be hated of all nations for His name's sake,' and persecuted, and put to death. It is expressly foreshewn also, as Mr Waldegrave admits, that the antichristian powers are to continue and triumph till Christ comes; and Christ has frequently forewarned us that when He comes, the world at large will be lost in thoughtlessness and sin, as it was in the days of Noah, when it was overwhelmed by the flood. How, then, if the reviewer takes, as he professes, these literal didactic teachings as his guide, and construes other prophecies in harmony with them, is he to prove that the earth is ever to see a brighter day than the present? What assurance, indeed, or probability, has he that the thunder of the last trumpet will not burst on the world in an hour, and consign every individual of the race, who is now out of Christ, to eternal death? He has none whatever! What a faith for a Christian! Are we to understand that the *Princeton Repertory*, in which notions much like these of Mr Waldegrave, have repeatedly been presented, is openly and deliberately their advocate? Is it under the auspices of this view of the Divine designs that its supporters wish the efforts of the Church to spread the knowledge of the gospel to be conducted?

"Such is Mr Waldegrave's work. Instead of able, learned, and scriptural, as the reviewer in the *Repertory* would have the public believe it, it is singularly superficial, quackish, and neological. Though veiled under fair professions, and probably not seen in its true character by its author—for Mr Waldegrave has not the cast of mind that looks inquisitively into principles, and traces their tendencies, nor the knowledge of language and logic that is requisite to a quick detection and just appreciation of the false issues to which arbitrary *à priori* assumptions lead—it is a bold though weak attempt to make reason, prejudice, unbelief, or whatever has possession of the mind anterior to investigation, the arbiter of the Word of God; and to modify, limit, or expunge its natural meaning, as the interpreter pleases, and install a foreign and false signification in its place. This is the principle that reigns throughout the work, though sustained

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with far less speciousness, strength, and copiousness of thought than the speculations of Park, Bushnell, E. Beecher, and others of their class, that are outworkings on other theories of the same spirit. The fancy of the reviewer, that Mr Waldegrave has 'utterly and irreparably demolished the main pillars' of the doctrine he opposes, is preposterous. There is not a leading argument, there is not an important point in his assault on them, that may not be as easily answered as those which we have overthrown; while, if we chose, we might make a far more effective exhibition of the shallow fallacies and unscholarly blunders that abound throughout his pages.

"It is a significant fact that Antimillenarians find it necessary, in order to get rid of the doctrine of Christ's premillennial coming and personal reign on the earth, to resort to essentially the same expedients that are employed by rationalists and neologists to get rid of redemption by his blood; viz., the rejection of the grammatical meaning of the text, and substitution of an arbitrary sense in its place. Dr Fairbairn, to escape the doctrine, resorts to a theory of universal spiritualisation or allegorisation of the prophecies, which enables the interpreter to assign them any meaning that he chooses. Mr Waldegrave boldly sets aside the whole of the prophetic and figurative portions of the Scriptures, and takes the simply literal and didactic parts of the non-prophetic word, and framing from them an *à priori* system, then moulds the rest of the Bible into harmony with that preconception. The result with each is, the weakest, most unscholarly, and monstrous perversions of the text, and misrepresentations of the Divine purposes.

"Is it not time that this course was abandoned? Is it not time that those who think it worth while to write on the subject, should try the question by the same laws which they take as their guide when they contend for the doctrines of Christ's Deity and expiation, the renovating influences of the Holy Spirit, justification by grace, and other cardinal truths of the gospel, against those who deny them? If they cannot maintain their theory by the legitimate laws of language and symbols, will it not be better to abandon their *à priori* method, and accept as God's purposes those which, if His own Word is to be the guide, He has indisputably revealed? We think so; and when our opponents make up their minds to try the question by this test, such works as Waldegrave's, Fairbairn's, Brown's, and others of the class, will be thrown aside as worse than worthless; the massy fabric of antimillenarianism which they have reared with so much toil and confidence on the ground of rationalism and allegorisation will vanish from sight; and in its place will be found graven in characters of light on the sacred page, the coming of Christ in power and glory to reign on the earth, to raise His saints from the grave to reign with Him, and to redeem the race from the dominion and curse of sin, and exalt them to a spotlessness and blessedness befitting the subjects of his eternal kingdom."

Extracts.

The Jews.

A recent American writer states that, with respect to the United States,—

"In 1850 a man might count upon his fingers all the synagogues in the land; now there are at least a quarter of a million of Jews, from

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eighty to ninety synagogues, and a multitude of smaller communities, where a nucleus exists which will soon grow into a synagogue. The city of New York alone has twenty synagogues, and thirty thousand Jews—about one-twentieth part of the population being such. There are synagogues in all the chief cities of the seaboard; two in Boston, five in Philadelphia, five in Baltimore, three in New Orleans, two in Charleston, and four in Cincinnati.

"The number of Hebrews in the great cities is thus stated:—New York, 12,000; Philadelphia, 2,500; Baltimore, 1,800; Charleston, 1,500; London, 20,000; Amsterdam, 25,000; Hamburg, 9,000; Berlin, 5,000; Cracow, 20,000; Warsaw, 30,000; Rome, 6,000; Leghorn, 10,000; Constantinople, 80,000; Jerusalem, 5,000; Smyrna, 9,000; Hebron, 8,000. In Berlin there are 2,000 Christian Hebrews; also some thousands in England. Fifty-eight clergymen of the Church of England are converted Hebrews."

Supposed Remains of the Tower of Babel.

"M. Ernest Pillon gives an account of some curious archæological discoveries that have been made in Western Asia by the French Consul at Mossoul. In the course of some operations, he opened trenches through an enormous tumulus, which appeared to be formed by the falling down of a series of terraces. The earth which had fallen down between the walls of different apartments received and perfectly preserved impressions of sculpture and bassi-relievi, and was, moreover, found to contain a multitude of small ornaments, engraved stones, and coins of ancient Nineveh. He says—'The wonder of wonders, the greatest sight that we can behold in these days, is Babel. The proud tower has lost six of its eight gradations or floors, and two that remain are visible twenty leagues off. The quadrangular base is 194 metres on each side. The bricks of which it is built are composed of a pure white clay, but slightly fired to a pale yellow tint, which before firing was covered with characters. The pitch with which we are taught they were bound together is still found in a spring close by.' Among other relics of an almost forgotten civilisation were found inscriptions on bands of gold, silver, and copper, and on a metal which is unknown, but which seems to have somewhat the appearance of ivory."—*Building News.*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

Sir,—My attention was lately called to the following passage in Fairbairn's Work on Ezekiel. After commenting on the 38th and 39th chapters of that book, he thus remarks:—"Persons who, in the face of all these considerations, can still cling to the literal view of this prophecy, must be left to themselves; they are incapable of being convinced in the way of argument" (p. 379). The tone of this passage is not a little remarkable, when the

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reader remembers that Professor Fairbairn once held, to the full, the literality of Ezekiel. In a lecture delivered in Glasgow in the year 1838, on "the future restoration of the Jews," he speaks with equal decision respecting all who do not receive the literality of prophetic interpretation; and says, in a note :—"As a proof how even the strong and masculine intellect of Calvin was misled by the taste for spiritualising, I may notice the way in which he gets rid of the passage I have selected from Jeremiah (xxxi. 38), so as to avoid referring it to an earthly Jerusalem yet to be built. He is quite satisfied that the description given of the city cannot be accommodated to that, which was built after the return from Babylon—for neither in magnitude, nor in holiness, nor in pérpetuity, could it be said to verify the language of the prophet. Therefore he says, we must think, not of that Jerusalem, which was ultimately destroyed by the Romans, and in the outward structure of which God afforded to the Jews only some foretaste of that favour which was intimated by the prophet, but of the heavenly Jerusalem, which was prepared in Christ, and in which all that was of an outward and earthly nature, in the Old Testament Church, received its proper meaning and fulfilment. It seems strange, it should not have occurred to so acute a mind, that to put such a construction upon the prophet's words, however good divinity it might make, derives from them a sense, which can be justified by no principles of sound interpretation, and might be applied, indeed, to extract from other portions of Scripture the wildest extravagances. When we read of a city to be built, which has not merely a name familiarly known to us, but also a local habitation with well-defined boundaries, which if not all precisely ascertained, are yet certainly known to belong to a particular region, it is impossible in fairness to think of any city as designed, but one, which is of material and earthly formation. And when it is said of this city that it should never be plucked up or thrown down any more, as contrasted with a pre-existing one of the same name and in the same locality, which *was* plucked up and thrown down, the inference is unavoidable, that a city must have been intended, which was to be of a like nature with the one which had preceded it. It would surely have been preposterous to say of the heavenly Jerusalem, that it should not be plucked up or thrown down any more—as if it had already shared that fate. A thing from its very nature incapable of sharing the fate spoken of by the prophet, could not possibly be that, to which his language referred, and consequently there is a terrestrial city yet to occupy the site, and be resplendent with the glory here described—described without the appearance of either type or figure."—(*Foot-note,* p. 391.)

Professor Fairbairn seems first to have been anti-millennarian, then a millennarian, and now he has become a zealous and ultra anti-millennarian. What next?—I am, &c.

A LITERALIST.

To the Editor of the Quarterly Journal of Prophecy.

DEAR SIR,—I will not refuse the two pages you kindly allow me, for a notice of your two articles of January and April, on the subject of the Old Testament saints. A book of mine is quoted in a note on the opening page of the latter, where it is said—"In a Tract now before us, we find the words, 'Those risen and glorified saints who do not form part of the Church.'" To this you append the following editorial note :—"This is precisely the Popish theory, which gives the title of *saint* only to those who have lived since Christ came." It must have been in haste, Dear Sir, that you wrote this, for you never would have overlooked *that this title is given to those who lived before Christ came, in the very words just quoted from my book*—"those

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risen and glorified SAINTS," &c. Surely, to *give* and to *withhold* the title of "*saint*" cannot be "precisely" the same thing! *

This mistake, however, may have been but a slip of the pen. But the writer of the article to which your note is affixed does me serious injustice. Unintentional injustice, I can readily hope and believe; but not, on this account, the less real and grave. He represents me as at issue with him on the question, "What is it that *gives title* of entrance into the Church, and all the Church's blessings?" If I know my own mind, I would rather give the hand that writes this to be burned, than that it should record any other answer to this question than the one he gives, "Simply and only the redemption that is in the blood of Jesus." But where have I written anything contrary to this? or anything which, if true, would call this in question, or cast a shade upon it? Where have I said that "*our title* to belong to the Church of God in glory does not depend on that which we are in Christ, but on that which we are in the Spirit"? I *have* taught that what *constitutes* the Church —the body of Christ—is the baptism with the Holy Ghost, which did not take place till Pentecost. But will the writer of this article deny this, in the face of 1 Cor. xii. 12, 13? Will he, in the face of Acts i. 5, maintain that the baptism with the Holy Ghost preceded Pentecost? Or will he, in the face of your readers, maintain that to *constitute* and to *entitle* are identical terms? If not, let him withdraw his charges against *Plain Papers* on this head, or produce from them some quotations more to the point than the only one given by him in your *Journal*. It may fairly be concluded, that he judged it to be the fittest to sustain his charges. Would it be credited, then, that this very passage contains the following statements? In reference to the Old Testament saints, it is remarked, "*By virtue of the foreseen sacrifice of Christ*, they were forgiven and saved. They will all have part in the first resurrection, and partake of heavenly glory. *There can be no question as to any of these things.* The Church *shares* these things—life, justification, resurrection, and heavenly glory—with the saints of Old Testament times." Now, if this be to teach that we have any other title to glory than the precious blood of Christ—if this be to deny that He is "the Rock," and imply that some "other foundation" must be sought—then it does seem to me that language must have lost its distinctive meaning, and that, in affirming one thing, we can never be sure that we shall not be understood to declare just the opposite?

It is impossible in two pages to discuss the general subject, or reply to two articles, each of considerable length. I will gladly, as I may be enabled, do both in the *Journal*, as soon as you can allow me space. Meanwhile, you may find room even now for the following remarks, sent me by a Christian friend, who had read the article in your April Number:—

"I would ask the writer of this article, does not the reasoning on pp. 98 and 99 appear to himself, if he calmly review it, to be very imperfect? Surely redemption does not introduce *all* who are redeemed to the *same* privileges. The earth itself will be redeemed. It will be 'Christ's,' but it will not have 'all things.' The nations will be redeemed, but they will not have 'all things.' They will not stand even in the dignity of Jerusalem in the days of the kingdom. So, in the heavens in those days, there may be *diversities* of dignities,† while there is a *commonness* of title. The blood, the precious death, of Christ, is all the title, the common title of the glorified saints, of Israel, of the nations, and of the creation itself, the purchased possession. But oneness of *title* does not involve oneness of *destiny*. Does not the writer

* Our statement did not turn upon the use of the word *saint*. We meant that the error embodied in the writer's theory was the same as that expressed by the Romanist's, giving and withholding of the *name*.

† My friend, had he read the article in your January Number, might have said, "it is admitted that there will be diversities," &c.

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himself imply that 'faithfulness' will give certain rights? And yet he would not say, I am sure, that faithfulness was in the place of the blood or death of Jesus. So, the writer of the *Plain Papers* would not, by a single thought, touch the exclusiveness of the title of the blood of Christ, though he may teach that that title may sustain divers dignities or destinies.

"The reasoning in p. 99 is of the same character. Surely it does not follow that all, because of common *justification,* should have a common destiny. The feeblest believer is justified as perfectly as Paul; but Paul will have his authority over ten cities. And, in p. 100, the statement, 'there is no redemption apart from union with the person of the Redeemer,' surely exposes itself to this simple inquiry, 'Will not the *inheritance* be redeemed?' And yet we could not speak of the inheritance (to say no more) having union with the person of the Redeemer.

"I do not wonder at his dwelling on the Epistle to the Galatians. I have felt the force of it. But I judge that that epistle does not go beyond *relationship.* It pleads the rights of *Christ, or of faith,* and the rights of the *Father* in the hearts of the elect as children. It does not go into the peculiar place of the Church, or the body of Christ.

"I do not believe (see p. 101) that circumcision necessarily carries us into 'glorious and unearthly condition.'

"Surely all the redeemed are on the Rock (p. 101), the victorious Son of the living God. The Rock is the common Life or Foundation. But the life may introduce to various places, as to heaven or to earth. The Rock may sustain different weights of glory. 'The being on it' and 'the belonging to the Church' are surely not convertible terms. 'Washed in the blood of the Lamb' and 'presented to Him as a glorious Church' are not convertible terms.

"I do not feel at all bound to say that the city Abraham looked for is the city of Rev. xxi. The city of Isa. lx. is not that of Rev. xxi. Nor do I admit that 'not belonging to it' is spoken of as 'equivalent to perdition.'

"I would ask the writer to reconsider whether he would say that the Holy Ghost was ever a spirit of 'servantship.' This seems to me to deprecate Him, which I am sure the writer would not willingly do. I never heard of Heb. xi. 40 being 'most relied on' in this case. I have felt its force the other way. But, like the Galatians, Hebrews, I judge, does not go into the calling of the body of Christ.

"I feel some difficulties as well as the writer, but have found my mind taking the direction which he opposes, for sometime more strongly than it once did. Different *destinies* are surely, in the purpose of God, sustained by the *one* title. As we all know, there is a heavenly and there is an earthly calling. And there have been thrones, principalities, dominions, and powers in the heavenly places already; and in 'the world to come' there will be 'names' of divers dignities (Eph. i. 20-24). Like diversity will be found in the millennial *earth.* Jerusalem, and the land, and the nations will exhibit it; and why not a corresponding exhibition in the *heavens?* 'Every family in heaven and earth' (Eph. iii.) intimates that; and the passage in Eph. i., just referred to, has strongly disposed me to judge, that there will be *an array of glories in the heavenly places* by and by, and that the Church, the body of Christ, 'the fulness of Him who filleth all in all,' is destined to fill the highest.

"We surely may find it easy to bear with one another in our different estimation of these things. We may learn together; but the richer enjoyment of many who have learnt less, is sweeter to me than the light or power that discusses and discovers."

Most heartily subscribing to this closing sentiment of my friend, and hoping for your permission to return to the subject and examine it more at length, I remain, Dear Sir, yours truly, W. TROTTER.*

* We shall willingly insert another and longer letter from Mr Trotter. We should prefer this to an article.— EDITOR.

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Poetry.

THY KINGDOM COME.

LIFE is coming, Death is going,
Quickly past us time is flowing,
Amen, Amen!

Day is breaking, Night is flying,
Soon shall end this grief and sighing!
Amen, Amen!

Rest is nearing, Toil is ending,
Homeward now our path is bending,
Amen, Amen!

Right is hasting, Wrong is leaving,
Earth ere long shall cease its grieving,
Amen, Amen!

Love is coming, Hate is going,
Seeds of unity are sowing,
Amen, Amen!

Fear is passing, Hope is brightening,
Burdened brows and hearts are lightening,
Amen, Amen!

Cells are bursting, chains are breaking,
Weary spirits cease their aching,
Amen, Amen!

Tears are drying, songs are breaking,
Earth's glad echoes are awaking,
Amen, Amen!

Graves are opening, dead are meeting,
Heaven and earth each other greeting,
Amen, Amen!

Hill and vale put on their gladness,
Not a trace remains of sadness,
Amen, Amen!

ERRATA IN THE PAPER ON HOSEA IN THE APRIL NUMBER.

Page 170, line 31, *for* "Lemium" *read* "Saviour."
" 175, " 17, *for* "Lo" *read* "So."
" 177, lines 4 and 7, *for* "nations" *read* "nation."

NOTICE.

All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

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OCTOBER 1857.

Art. I.—FAIRBAIRN ON PROPHECY.*

"The foundation on which this work, in all its most essential parts, is built, is the postulate—That the literal, by which he means the grammatical, sense of the language prophecies, is not their true predictive sense; but is merely representative of a higher and more spiritual class of agents, objects, or events. He holds much the same view also of the symbolical prophecies. Instead of interpreting the symbols according to the relation in which they are used, by the strict laws either of likeness or general analogy, he seems to regard them as employed in a vague manner to denote mere qualities or characteristics, considered abstractly from the agents that are to be the subjects of them; and it is on this theory entirely of *the nature* of prophecy that he sets aside the revelation that Christ is to come in person at the commencement of the millennium, and treats it as a revelation of a mere effusion of the Holy Spirit's influences in an extraordinary measure. Now it will be admitted by all intelligent inquirers, that in order to sustain the constructions of his volume, Dr Fairbairn should have verified this postulate. He should have given a clear and full definition of this principle of prediction, and shewn what the precise relation is, of that which is foreshewn to that by

* The following article is extracted from *The Theological and Literary Journal*, New York, January 1857. Some passages are omitted.

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which it is represented; so that the nature and sphere of the one may be determined from the nature and sphere of the other. He should have stated the law also by which the two species of predictions—those made through language, and those made through symbols—are to be interpreted; and finally, he should have verified both his theory of the nature of prophecy and of the laws by which it is to be interpreted, by ample proofs from the sacred volume. Otherwise, however specious and imposing, his system is but a mere hypothesis, and has no title to be received as a true exposition of the Word of God. But this Dr Fairbairn has omitted.

"In the first place, he has not given any statement of the relation which what he regards as the spiritual meaning bears to that which is the medium of representing it. He has nowhere defined the peculiarity of the spiritual, and shewn wherein it differs from the literal; what the bond is that subsists between them, and on what principle the one is to be determined from the other. He has only alleged that that which is foreshewn is spiritual, in contradistinction from the literal and real, which the prophecy grammatically denotes. But that is to leave the meaning of the predictions wholly indeterminate. As there is a great variety of things that are spiritual—such as principles, dispositions, affections, acts, relationships, laws—and a great variety in each class, if nothing is known of that which is foreshewn but that it is spiritual, then nothing is known of its exact nature; and that which is revealed is reduced to a mere dim, undefined abstraction. All that is disclosed is, that spirituality in some sense is predicable of that which is foretold: but whether it is to be mere intellectual principles, mere dispositions and affections of the heart, or mere acts expressive of affections towards God or towards creatures, is left wholly indeterminable and unknown. Nor has he given any rules for the interpretation of the literal, by which it can be seen what the relation is which subsists between that and the spiritual, and the principle discovered, on which the one is to be deduced from the other. He has stated no law whatever that touches this relationship. Whether the literal represents the spiritual on the principle of a single resemblance, a general correspondence, or no correspondence whatever, he utters no hint, but leaves it wholly to the caprice or fancy of the interpreter. So far, therefore, as this point is concerned, he has done nothing whatever to verify his theory.

"In the next place, though he uses the term figurative as essentially a synonym of spiritual, and alleges the fact that

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prophecies are, as he regards them, figurative, as a reason that they are to be interpreted as denoting spiritual things; yet he nowhere defines the characteristics of figurative language, nor indicates what the peculiarities are that distinguish it from literal; nor does he present a solitary rule by which figurative passages are to be interpreted. Whether a passage can be figurative in any other way than by having a specific figure in it; whether there are any other figures than those of ordinary speech; whether they are used on any uniform principles; or, if so, what those principles are, he utters no hint whatever. He only pronounces passages figurative, and maintains that they are for that reason to receive a mystical interpretation. Whether all figures are to be interpreted by the same laws, or what the laws are by which they are to be explained, he leaves wholly unconsidered to the discretion of his readers.

"In the third place: Nor has he given any definition of the principle on which symbols are used to bear the spiritual meaning which he ascribes to them, nor any rules of exposition by which that meaning is to be deduced from them. Whether there is any uniform relationship or correspondence between them, or any medium by which the one can be known from the other, he gives no intimation.

"On these fundamental points, he has thus done nothing whatever to sustain his theory, or confirm the constructions which, under its guidance, he places on the prophecies. The whole fabric of his volume, which he has reared with so much labour and care, is literally, from foundation to top-stone, the work of mere assumption and unproved opinion. If capable of being sustained by legitimate proofs, he has not verified it. This is a fatal objection to his volume as a reliable and authoritative work. The whole series of his constructions, so far as his primary postulate is concerned, is a mere expression of unsupported and undefined judgments.

"In the fourth place: Nor has Dr Fairbairn succeeded in verifying his postulate of the nature of prophecy, by producing any examples of the spiritual, in contradistinction from the literal meaning which he ascribes to it. He alleges, indeed, a number of passages as examples of it, but offers no proof that that is their character. . . .

"Why is it, then, that Dr Fairbairn does not verify his postulate by a reference to those sentences? If his theory be true, he ought to be able to exemplify it as easily from them as from the sentence on the serpent. He makes no allusion, however, to them, but skips from the doom of the serpent to the times of Ezekiel, nearly thirty-five hundred years later, for the next

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instance of prophecy, which he alleges as corroborating his theory. But his omitting the predictions of that long period is no reason that we should not test his postulate by them. Let us, then, see whether, as he implies, the true and only import of the sentences pronounced on our first mother and father, is not their literal sense, but is only 'a symbolical cover, under which there is exhibited a perspective of things' of a different and wholly spiritual nature.

"'Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.' Is not the simple grammatical sense of this denunciation its true and only sense? Is it not the sense that has been verified in the woman's experience? Have not the evils here denounced actually befallen her, and as universally and in as intense a degree as the sentence implies? Will Dr Fairbairn deny that it has had a literal fulfilment? Is it possible to assign it any other and higher sense. What can multiplying her sorrow and her conception mean, if it does not denote what it literally expresses? What can it be that sorrow denotes, if it is used as a representative of something spiritual that differs from itself? What is it that conception can represent in the spiritual sphere, in contradistinction from the natural? What is it in the spiritual sphere that bringing forth children in the natural sphere can denote? And what are the spiritual things that her desire to her husband, and her being ruled by him, can signify? Has the woman a spiritual husband, spiritual conceptions, and spiritual offspring, in contradistinction from the natural, and are they such dire evils, that these natural ones have no other appropriate office in this sentence but simply to represent them? In what inextricable difficulties would Dr Fairbairn involve himself by attempting to apply his theory to this prediction? It not only does not yield any corroboration of his 'idea of prophecy,' but it cannot, by any process, be forced into harmony with it. There are no spiritual evils that are correlatives of the natural evils here denounced on the woman—sorrow, conception, painful births, subjection to a husband—and can be represented by them. To deny that its literal is its true and only meaning, and attempt to spiritualise it, is in effect, therefore, to deny that it has any meaning whatever, and make the pretext that it is a revelation from God a mockery.

"His theory is equally inapplicable to the sentence on the man. 'And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree,

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of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.' Can there be any doubt that the simple grammatical sense of this sentence is its true and only sense? Has it not been verified in the most ample and absolute manner in that sense? Is it not a fact that the ground has been cursed because of Adam's transgression? Is it not a fact that he has in sorrow eat of it all the days of his life? Is it not a fact that it has brought forth to him thorns and thistles? Is it not a fact that in the sweat of his face he has eat bread till he returned to the dust? Is it not a fact that he has—individual after individual, and generation after generation—returned unto dust, out of which he was taken? If this vast and universal verification of its literal sense does not prove that that is its true sense, is it not clear that no exact accomplishment of a prophecy in any sphere, whether natural or spiritual, can be regarded as an index and verification of its true meaning? If a literal fulfilment of a prophecy is no proof that its literal is its true prophetic sense, how can a fulfilment of its spiritual meaning, if it have one, be any more a proof that that is its true meaning? To deny that the literal accomplishment of a prophecy is a proof that its literal is its true meaning, is plainly equivalent to a denial that any accomplishment can be any index to its meaning; and is nothing less, therefore, than a denial that prophecy can, by any possibility, be verified, and makes the pretext of a prediction of future events a mockery. For, if neither its grammatical sense, nor its fulfilment in that sense, is any index of its true meaning, what means are there of determining its predictive sense, and ascertaining that it has been accomplished? The literal is, moreover, the only meaning of this sentence on Adam. It is as impossible to Dr Fairbairn to assign it a spiritual meaning, as it is to deny that its grammatical is its true sense, without denying that it has any sense whatever. For, what spiritual correlatives are there which the ground, the curse on it, its thorns and thistles, sorrow, sweat, eating of bread in sorrow, and dust, and returning to dust, can represent? What is the spiritual ground which is cursed for man's sake, of which he eats in sorrow all his life? What is that spiritual sorrow, in contradistinction from literal sorrow? What are the spiritual

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thorns and thistles which it brings forth to him? What is the spiritual sweat of his spiritual face, in which he eats his spiritual bread, that is yielded him by the spiritual ground, which is spiritually cursed for his sake? And what is the spiritual dust out of which he was taken, unto which he is to return? Can anything be more certain than that there are no such correlatives to the literal things that are presented in the passage? Can a more lawless and shocking desecration of it be conceived, than the denial of its natural meaning, and ascription to it of such a monstrous and impossible signification?

"The first predictions, then, the sentences on the serpent and on the first pair, so far from verifying Dr Fairbairn's idea of prophecy, contradict and overthrow it. Instead of proving that the sense of prophecy is a spiritual instead of a literal sense, his assumptions imply that it has no determinate sense whatever, and can never be shewn to have had an accomplishment.

"His theory is equally inapplicable to the prophecy of the flood, addressed to Noah: 'And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them. . . . And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth. . . . And, behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; everything that is in the earth shall die. . . . And the flood was forty days upon the earth. . . . And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upwards did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth. And Noah only remained alive, and they that were with him in the ark.' Now, was not the grammatical sense of this prediction of the flood its true prophetic sense? Was not the flood which the history narrates overspread the earth and destroyed all its

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living inhabitants, that identical flood which was foretold in the prediction? And was not the destruction which it wrought of man, the beasts, the cattle, the creeping things, and the fowl of the earth, identically that destruction which was foretold in the prophecy? And was not its literal its only prophetic sense? Is it not utterly impossible that it can have had a spiritual signification, that was in its sphere a correlative to its literal signification? What spiritual flood was there at that or any subsequent period that was a correlate to the literal flood? What spiritual beings were there that were drowned by that spiritual flood, that answered to man, the cattle, and beasts of the field, the fowls and the creeping things, that perished in the real flood? What spiritual ark was there that floated on this spiritual flood, and saved a group of spiritual beings, that corresponded to the beings, human and animal, that were saved in Noah's ark? If such a spiritual flood took place, must not the world that was destroyed by it have also been a spiritual world, and altogether different, therefore, from this earth, which was the scene of Noah's flood? But what fancy can be more unauthorised, or involve a grosser violation of the passage, than the pretext that it points to such a group of empty spectres—of sheer non-realities? What dream of Origen perverts and debases the sacred Word by a worse caricature than the absurd spiritualisation to which Dr Fairbairn's theory thus subjects it!

"The covenant which God made with Noah and his sons on leaving the ark, is also incapable of any such mystical construction as Dr Fairbairn's 'idea of prophecy' assigns it. 'And God spake unto Noah and to his sons with him, saying, And I, behold I, establish my covenant with you, and with your seed after you, and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth, from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth' (Gen. ix. 9–11). Is not the grammatical sense of this pledge or prophecy its true and only sense? Has it not had thus far a literal fulfilment? And is not that the only verification it has met? And is it not a point-blank proof that the prediction itself of the flood cannot have had any spiritual signification? For as no spiritual flood, answering to a literal one, can have taken place since this pledge that no flood that could signify a spiritual deluge should ever again be brought upon the earth, it is clear that, if the prediction of Noah's flood was

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a prediction of a spiritual deluge, it must have had its accomplishment contemporaneously with the literal deluge, before this pledge that there should be no further deluge was addressed to Noah. Unless, then, it can be shewn that there was a spiritual flood that took place simultaneously with the literal deluge, and that countless crowds of beings, intellectual and animal, answering to those that perished by the literal deluge, were spiritually destroyed by it, it must be conceded that no spiritual deluge was foreshewn by the prediction of the literal deluge. Can Dr Fairbairn prove, then, that such a spiritual flood and spiritual destruction of creatures took place at that epoch? He will not attempt it. He can no more believe it than we do. If he persuaded himself that the literal flood has a spiritual meaning, he would doubtless regard it as referring to a period posterior to the deluge of water by which the world was destroyed. But that is precluded by the pledge to Noah immediately on his leaving the ark, that no flood should ever again overspread the earth, which, if the flood had a spiritual meaning, would be a pledge that no spiritual deluge should ever thereafter overwhelm the world. It is clear, therefore, that Dr Fairbairn's 'idea of prophecy' is not reconcilable with these predictions, but is contradicted and overthrown by them.

"Equal difficulties attend the application of his theory to the promise or prediction to Abram. 'Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed' (Gen. xii. 1–3). This also is a literal promise and prediction, and exclusively so, and has had hitherto a literal fulfilment. To deny it, is to contradict the voice of the Scriptures from Genesis to the close of the New Testament; for they everywhere exhibit it as a literal promise to Abram, and as having had a literal verification in the favours of God bestowed on him and his posterity, and through them on the Gentile nations. And that is as certainly its only signification, inasmuch as—on the principle on which Dr Fairbairn proceeds—to deny it, and assign it a spiritual sense, is to assign it a meaning that is in a measure self-contradictious, and cannot in any particular have been verified in this world, and in respect to mankind: for his theory of a spiritual sense is that it is couched in the literal as a representative of it; and that

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the spiritual things foreshewn are foreshewn through the literal things as representatives or symbols. The representatives are always, therefore, different persons, objects, or events, from those which they represent; just as, according to him, the serpent named in the sentence, (Genesis iii. 14, 15), was a different agent in individuality and nature from Satan, of whom Dr Fairbairn holds it was the representative; and the curse of degradation and of enmity with the seed of the woman, which was pronounced on it, was different in kind from the corresponding curse threatened to Satan, which he deems was represented by it. But, on that principle, the land which God promised to shew to Abram, was not the literal land of Canaan, but must have been a spiritual land, and therefore not a land situated in this world; nor can the nation which God was to make of him have been his own descendants, but must have been a nation of purely spiritual beings, and not inhabitants therefore of this world; nor can all families of the earth, that were to be blessed in him, have been the families of the human race, but spiritual families, and thence of another order of existences. As, then, no such order of spiritual existences, in contradistinction from the families of man, dwell in this world, and as no great nation of spiritual beings has been made of Abram, in distinction from his lineal descendants, it is certain that such a spiritual prediction has not been and cannot be fulfilled in respect to him in this or any other world; and thence, that no such prediction is couched in the literal promise that he should be shewn the land of Canaan, that a great nation should be made of him, and that in him all families of the earth should be blessed. But the supposition of such a spiritual sense is self-contradictious also, inasmuch as a large share of the blessing promised to Abram, and that, almost exclusively, foretold of the other families of the earth, was itself a spiritual blessing. For how can spiritual blessings be used as representatives of things differing in nature from themselves, and that yet, in the identical relation in which they are represented, namely, as blessings, are of precisely the same nature? How can that which is itself spiritual be spiritualised, so that that which is represented shall differ in its spiritual nature from that which represents it, in the same manner as the mind differs from the body, and the spiritual from the material? In what more inextricable confusion can the Word of God be involved; what more monstrous violation of its simple and essential truth could be devised, than that to which this absurd theory subjects it?

"We might, in like manner, confute Dr Fairbairn by the

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whole series of the predictions that intervene between this and that to which he next refers. Not one of them is reconcilable with his 'idea of prophecy.' How happens it that he omits all notice of them? If they yield any corroboration to his theory, why did he not avail himself of their aid to establish it? . . .

"He falls into a like mistake in respect to a variety of other passages, under the fancy that, unless his theory of prophecy as universally to be spiritualised is admitted, a large share of the predictions which relate to Christ's first advent have not yet been fulfilled. He says:—

'For when, according to one prophecy of Isaiah, was he actually anointed, or oiled, to preach the gospel to the poor? Or according to another, was precisely his back given to the smiters? Where do we read, in literal conformity with the Psalmist's words respecting him, of his ears having been bored; or of his sinking in deep waters, where there was no standing; or of his being heard from the horns of the unicorns? Such things, and others of a like nature, were written concerning Messiah in the Psalms and prophets, and if all were to be ruled by a principle of historical literalism, the conclusion seems inevitable that the predicted humiliation of the Messiah has been accomplished but in part by Jesus of Nazareth—a conclusion which could be hailed with satisfaction only by unbelieving Jews, as it is also one that is the legitimate result of their own carnal principles of interpretation.'—P. 96.

"The mistake into which he here falls, betrays the most sad inacquaintance with figurative language. He virtually assumes that no language can be used by a figure, unless it is employed in that allegorical or representative relation by which it conveys what he calls a spiritual sense. Metaphors, comparisons, apostrophes, metonymies, hypocatastases, personifications, and allegories, are all, on that assumption, one and the same figure! But so far is that from being a fact, that the comparison, the metaphor, the apostrophe, the hypocatastasis, and others, absolutely exclude that representative meaning which the allegory bears, and they are employed on principles, and governed by laws, that are peculiar to themselves. And the expressions to which he refers, instead of being literal, are hypocatastases, by which a verb or act of one kind is employed as a substitute for another of an equivalent kind which is meant: precisely as in the New Testament to take up the cross—an act requiring the strenuous exertion and denial of the body—is used to denote the analogous act of the mind in subjecting itself to the self-denials of obedience to Christ's laws. Thus the act of anointing, by which a priest was consecrated to his office, is used to represent the analogous act of baptism probably, by which Christ was consecrated to His ministry. The giving of His back to the smiters was employed to signify His being scourged

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by the Roman soldiers. The boring of His ears was used as a substitute for the analogous acts by which He was pledged to the service of the Father. His sinking in deep waters was used to signify His being overwhelmed with dangers and sorrows; and His being heard from the horns of the unicorns, His being heard in the extremity of His agony in the garden and on the cross. All these and many other similar expressions, are thus instances of that figure in which the act and its objects and accompaniments only are used as substitutes for analogous acts and objects, while the agent or subject of the figurative act is the agent or subject also of that which it represents. The fact that the acts expressed by the verbs were not exerted by Christ, or by others on Him during His first advent, is no more proof that the predictions were not then fulfilled, according to the grammatical sense of the passages, than the fact that no one literally took up a cross and followed Christ; cut off a right hand or foot, or plucked out a right eye that offended; or took a yoke upon him and a light burden, in accordance with Christ's commands, considered irrespective of the figure by which they are expressed;—is a proof that no one of Christ's disciples and followers, whose history is given in the New Testament, yielded any obedience to those commands. The fact that these passages are figurative, and are to be interpreted according to the figure by which the verbs in them are used, is surely no ground for the pretext that the whole series of the prophecies are to be interpreted as though they were all allegories, or their agents, objects, and actions were used in the same manner as symbols.

"Of the principal passages alleged by Dr Fairbairn as exemplifying his 'idea of prophecy,' and others of the same kind, we have thus shewn that one class cannot be spiritualised because there are no spiritual correlatives to the things literally expressed by them, which they can represent; and that the others are expressed through figures that are to be interpreted by their proper laws as figures that preclude, as absolutely as the others, the spiritual sense he ascribes to them. Not a solitary prediction has he found that yields any support to his theory. . . .

"Dr Fairbairn thus, after labouring through a third of his volume to establish his 'idea of prophecy,' that its grammatical is not its predictive sense; that it is not to be interpreted as 'history written beforehand,' according to the simple natural meaning of the language in which it is expressed, but that, instead, its true is a represented and spiritual meaning, here openly relinquishes that theory, and maintains

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that the numerous predictions to which he refers, respecting Christ's birth, person, life, ministry, and death, had a literal and exact fulfilment, and that it is that exact accordance of the events of His life with the predictions respecting Him, that demonstrates that He is the Christ who was foretold by the ancient prophets. And he was clearly compelled either to make that admission, or else to deny that there are any proofs that Christ is the personage whom the prophets depict and foreshew as the Messiah. For if the predictions respecting him, to which Dr Fairbairn refers, have not had a literal fulfilment, there plainly is no evidence that they have had any fulfilment whatever; and not a particle of proof exists that the great personage whom they respect has yet appeared in the world! There is not, indeed, one of those predictions that has any higher or more spiritual meaning than that which is its literal grammatical meaning. What spiritual meaning has the prediction of Christ's birth, and birth of a virgin, beyond that which is its literal meaning? What more spiritual meaning has the prediction that He was to be of the tribe of Judah and of the house of David, that He was to be born at Bethlehem, that He was to be meek and lowly, and that He was to be a man of sorrows and acquainted with grief, than is comprised in their literal meaning? Or what more spiritual meaning is there in the prediction that He was to be a high priest, and was to offer Himself for us, and was to bear our iniquities, and make reconciliation for us, than is comprised in the fact that He was our high priest, that He offered Himself in our stead, bore our iniquities, and made reconciliation for us? There is none. The whole notion is a solecism; and Dr Fairbairn's theory must be abandoned as contradicting not only the prophecies of the Old Testament respecting Christ, but the statements and narratives of the New, which everywhere exhibit these prophecies as having an exact fulfilment in the person, ministry, and death of Christ, and overthrowing the whole fabric of the Christian faith.

"Such is his attempt to prove that the prophecies expressed through language are not to be interpreted by the ordinary laws of speech, but are to be treated as altogether representative, and having their meaning in the spiritual, instead of the real sphere to which the things directly denoted by their language belong. He has not alleged a solitary instance of such a species of prophecy. He has not alleged a single passage as exemplifying his theory, that he has not misconceived and misinterpreted. And finally, when he comes to apply his

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principle to the prophecies respecting Christ, he in effect discards it, and maintains that the New Testament everywhere represents those prophecies as having had a literal fulfilment in Him, and admits that it is in that literal verification of those predictions that our whole proof lies, that He is the Messiah foreshewn by the ancient prophets.

"His mode of treating the subject is extremely unscientific, and unadapted to a satisfactory determination of the subject. Instead of clearly defining at the outset his idea of prophecy, as representative and spiritual, in contradistinction from literal, he presents only general and vague notions. Instead of indicating the laws by which the spiritual sense for which he contends is to be educed from the prophecies, he leaves it wholly to the fancy or caprice of the interpreter. Not a solitary rule of exposition is hinted by him. He furnishes no aid to his readers for the discrimination of literal from figurative language; utters not a syllable respecting the peculiar nature of the latter, and the rules by which it is to be interpreted; and gives no intimation whatever of the distinction between the office of figures, and the representative function which he ascribes to prediction generally. And, finally, in his attempt to sustain his theory, instead of appealing to passages of all classes, and shewing by ample proof that it holds universally or generally, and explaining exceptions, if he found them, he contents himself with selecting here and there a prediction, or scrap of a prediction, which he regards as exemplifying his theory; and draws, from his altogether uncritical and mistaken constructions of them, the comprehensive conclusion that prophecy universally is to be spiritualised to reach its true meaning. So far, therefore, from having thoroughly discussed the subject, he has not even touched the great principles by which the truth of his theory and the true import of the prophecies are to be determined. So far from having established the 'idea' for which he contends, he has only shewn that it cannot be sustained; that to verify it were to overthrow the prophecies and Christianity itself, by wresting from us all evidences which their fulfilment in the life of Christ furnishes, that the Messiah foretold in the ancient Scriptures has appeared in the world.

"We regret this, and hope that Dr Fairbairn will, in a future edition, remedy these defects. Let him clearly define what he means by spiritualising the prophecies; shew how his 'idea' differs from that of Origen, Jerome, and others of that school; point out the relation which the literal sense bears to the spiritual; give the laws of interpretation by which the

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spiritual sense is to be educed, and verify the several points of his system by examples from the Scriptures.

"Let him point out clearly the distinction between literal and figurative language; shew what the nature and offices of the several figures are; give their laws, and state how the function of figures differs from the representative office of the words or things which, according to his theory, are charged with a spiritual sense; and when he has thus clearly defined his principles, let him test their truth by an impartial application to the several classes of prophecy to which we have referred—the sentence on Adam and Eve, the prophecy of the flood, the pledge that the earth shall never again be overwhelmed by a deluge, the covenant with Noah and his sons, the promise to Abram; predictions in which external and spiritual things are foretold in conjunction; predictions in which purely spiritual things are foretold; and, finally, the prophecies of the birth and person of Immanuel, His character, life, priesthood, death, and the reconciliation He accomplished; —and ere Dr Fairbairn has reached the close of this process, he will find himself arrested by irresistible demonstrations of the utter error and impracticableness of his theory, and will turn with a full and joyful conviction to the scriptural doctrine exemplified in every fulfilment of the prophecies that is recorded on their pages, that the simple grammatical sense of the predictions that are made through language, is always and alone their true predictive sense."

Art. II.—THE PROPHECY OF THE LORD JESUS.

SECOND ARTICLE.

Does the term, "the coming of the Lord," as used in the New Testament, ever mean the destruction of Jerusalem? Can one single proof text be produced in support of this generally received opinion? I believe not. Assertions on this point are strong and plentiful; but where is the proof? We have already looked at some passages where these words occur, and found that they refer to the Lord's personal coming. We will now proceed to examine others, not knowingly omitting one. The object in view is to ascertain the meaning of Matt. xxiv. 30, 31, believing most firmly, that if these verses foretell the second personal coming of Christ, there is no escaping from the conclusion that this coming is pre-millennial.

4. In Matt. xvi. 27, we read, "The Son of Man shall *come*

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in the glory of his Father, with his angels; and then he shall reward every man according to his works." All agree that these words describe the personal coming of Christ to judgment; and we beg the reader to mark the similarity between this passage and the prophecy on Olivet, in Matt. xxiv. The same title, "Son of Man," who comes in "glory," "with his angels," and to "reward his servants," which rewarding is described at length (Matt. xxiv. 43–51, xxv. 14–27). But our Lord adds to Matt. xvi. 27, "Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of Man coming in his kingdom." Surely this coming is not the destruction of Jerusalem, for Christ did not then "reward every man according to his works."

In all the three evangelists, where these or similar words occur, a description of the transfiguration scene immediately follows, and is connected with them by the remark, "It came to pass about eight days after *these sayings*." When to this we add the testimony in 2 Peter i. 16–18, which speaks (in connexion with the transfiguration) of the power and coming and majesty of our Lord Jesus Christ, we may assuredly conclude that our Lord intended the scene on the Holy Mount "to be considered as a foreshowing or type of His coming in His kingdom," and that "Peter, James, and John" were the persons who saw it, "before they tasted death."

5. In Luke xii. 35–58, the *coming* of Christ is introduced *eight or nine* times; the entire passage evidently refers to a real or personal advent, while there is not *a sentence or a word* suggesting the idea that the Lord's coming in this passage means the destruction of Jerusalem; the whole passage is evidently parallel with Matt. xxiv. 36–51, which chapter many writers say must *all* be referred wholly to that event.

6. In Luke xvii. 20–37, the Lord again describes His *personal* advent, using the same words and figures as in Matt. xxiv., but says not a word about Jerusalem and its desolations. In the following chapter, verse 8, we find the question, "When the Son of Man cometh, shall he find faith on the earth?" The whole passage, together with the parable of the importunate widow, seems evidently connected with the foregoing chapter, and shews that the description and parable both refer to the personal coming of Christ.

7. Luke xix. 12–27 describes the departure, the absence, and the return of Christ, by the parable of "the nobleman who went into a far country to receive for himself a kingdom, and to return." Here again is the literal coming of Christ, without any reference to the destruction of Jerusalem.

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8. In John xiv. 3, the Saviour says, "I will come again and receive you unto myself;" surely this refers to a *personal* coming, and to nothing else. In John xvi. there are also hints of His second advent. In John xiv. 18–21, He speaks of "coming" to His people in His spiritual "manifestations," giving them fellowship with His Father and Himself. This proves His Godhead glory and tender sympathy; but it cannot establish the idea of His coming meaning the destruction of Jerusalem, neither does it oppóse His testimony concerning His personal advent, upon which He dwells with such delight in the third verse.

9. Matt. x. 23 is a somewhat difficult passage:—"Ye shall not have gone over the cities of Israel till the Son of Man be come." I think a right view of Matt. xxiv. 1–14 would cast light upon it. One thing, at least, appears certain, that the coming here spoken of does not refer to the destruction of Jerusalem. To suppose this, would be to act like the Papists, in applying John vi. 53 to the Lord's Supper. Besides, the nation of Israel was yet *on its trial;* the Lord had not yet said, "Your house is left unto you desolate." Again, with Acts viii. 1–4; Mark xvi. 20; Acts xi. 19, xxvi. 20; Rom. xv. 19, &c., before us, and the fact that nearly all the apostles, and thousands of the most zealous Christians the world ever saw, dwelt in Jerusalem and Judea for many years; can we suppose that any of the cities of Israel were left unvisited during the long period of forty years that elapsed before Jerusalem was destroyed? Have not the words translated "gone over" some other meaning? and may not the coming of the Son of Man here spoken of, after all, be his real personal advent? The following observations are submitted, in reply to these questions, received in a letter from an old student of prophecy:—

"As regards Matt. x. 23, the translation is simply this—'Ye shall not *finish* or *complete* the cities of Israel till the Son of Man be come.' It is thus translated by the Vulgate, and other ancient versions by Montanus—Tyndale—Geneva. Stephen, in his 'Thesaurus,' confesses that, if the word γελεα means 'to go over' in this passage, he can nowhere find any similar use of it; and well he may say so, for the word is one as simple in its meaning as our word 'finish' in English. It means to bring to its full completion any work we have undertaken to accomplish. Now, the disciples thought that everything was at once to yield to the power of their testimony. They thought that they were about to gather *the whole* of Israel, and that not one person in any city of Israel would fail

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to recognise Him whom they preached as the Messiah of Israel. But the Lord told them to expect no such thing *in this dispensation.* In another dispensation, after He had returned, they, or their successors (for here, and elsewhere, they are regarded as the head and representatives of all subsequent servants of the gospel), should complete the conversion of these cities, but not now. It is an important text for many reasons, but more especially for proving that the Church and the Church's testimony as to the gospel does not cease with the present dispensation. The ministers of the gospel are regarded as living on into the coming age."

10. In John xxi. 20–25, the term "coming" is used with reference to Christ. The Saviour said with regard to John, "If I will that he tarry till I come, what is that to thee?" Bishop Horsley observes—"The disciples understood this answer as a prediction that John was not to die, which seems to prove, what is much to our purpose, that, in the enlightened period which immediately followed our Lord's mission, the expression of 'His coming' was taken in its literal meaning." This writer supposes, "that the fact of John having survived the destruction of Jerusalem," had led some persons to affix a *figurative* meaning to the words—"the coming of the Lord." The Bishop then adds—"The plain fact is, that John saw nothing of prediction in our Saviour's words. He seems to have apprehended nothing in them but an answer of significant though mild rebuke, to an inquisitive demand."

Another writer observes—"It is evident, we think, that our Lord, by His reply, meant to make a wide supposition of what He could do if it seemed right unto Him—not of what He meant actually to do. He said—'Were it my will he might remain on earth without tasting death, until I come again a second time; but what is that to thee? follow thou me.'" Three questions are then proposed:—"1. *Did the ten disciples understand 'till I come,' to mean the destruction of Jerusalem?* No; the thought never seemed to have crossed their minds. They said—'Our Master means to save His beloved disciple from the pang of dying.' They overlooked the '*if* I will.' 2. *Did John understand this saying to refer to the destruction of Jerusalem?* No; for he explains in verse 20 where the mistake of the brethren lay. Christ had made a supposition with a view of shewing that disciples must submit to their Master's will, whether He reveals little or much. 3. *Is it at all natural to understand the words to refer to the destruction of Jerusalem?* Surely not; for in that case the Lord would really be found revealing

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the time of John's death, which was the very thing he declined speaking of to Peter."

I do not recollect any other passages in the four evangelists (except parallels) which speak of the coming of Christ. In the beginning of the second treatise of Luke, we have reference to the same event. First, By angels, who said to the apostles, "This same Jesus who is taken up from you into heaven, shall so COME in like manner as ye have seen him go into heaven." "*This* SAME *Jesus*"—not Titus, or the Roman armies. "*In like manner*"—*really, personally*, not *figuratively*. Could the disciples listen to this angelic testimony, and not recollect their Lord's prophecy on Olivet, and especially His words (Matt. xxiv. 30)? Second, By Peter (Acts iii. 19–21). There God promises "to send Jesus Christ, who before was preached unto them." This He would do, not at the destruction of Jerusalem, but when Israel should repent—when "the times of the restitution of all things" should come; *until* which times "the heavens must receive Christ." We find, then, as the result of our examination thus far, that throughout the evangelists, "the coming of the Lord," in almost every instance, means His glorious personal advent; that it *nowhere means "the destruction of Jerusalem,"* unless Matt. xxiv. 30, 31, be an exception; and we must have some other reason than the exigencies of a human system before we allow these precious words to be taken from us, and interpreted to mean "a figurative coming, a providential event," &c. &c.

"If," says an acute writer, "two senses are affixed by opposing parties to a particular sentence, and it is found, on examination of the author's writings, that the one *has all the antecedent and subsequent similar sentences in the same writer in its favour, and the other has* NOT ONE, the sense of the disputed passage should not be difficult to decide." On this ground we confidently claim Matt. xxiv. 30, 31, with the parallels in Luke xxi. 25–27, for the pre-millennial view.

There is indeed one scripture which *seems* to oppose the position taken, viz., Mark xii. 9,—"He will *come* and destroy these husbandmen." But who is it that is here said to "come?" Not Christ, the cast-out heir, "the beloved Son," but "the Lord of the vineyard." The heir, as we have just seen, remains in heaven "until the times of the restitution of all things," when God will send Jesus Christ. Until then, the Father acts for the Son (Ps. cx. 1). These Divine declarations and *distinctions* are very important.

This suggests another point very decisive on the question under investigation. The predictions concerning the destruc-

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tion of Jerusalem, and the prophecies respecting the second personal advent of Christ, are *frequently and clearly distinguished* in the evangelists. Having adduced many of the latter class, I will point out some of the former. In Luke xix. 41–44, we are told that the Saviour wept over the doomed city, and minutely described its siege, but He does not once use the term "coming," nor make any reference to His own advent. The same remark may be made in Luke xxiii. 28, when He so tenderly addressed the weeping daughters of Jerusalem. In Matt. xxiii. 35–38, He foretells the same desolation of the city and temple *without* introducing His advent at all; but mark how, as we have before seen, He puts that advent in connexion, not with Jerusalem's destruction, but with Israel's loving welcome of Him in the latter day, when Ps. cxviii., quoted by our Lord, shall be fulfilled in their deliverance and conversion to God. Once more, in Matt. xxii., we have, in the parable of the marriage supper, an account of the rejection of the gospel by the Jewish people—of the way in which they persecuted the messengers of Christ, and of the vengeance that came upon them for their wickedness. In the seventh verse we read, "When the king heard thereof he was wroth, and sent forth his armies and destroyed these murderers, *and burnt up their city.*" How very different is this from "the coming of the Son of Man in the clouds of heaven!" How fully and clearly does the Holy Spirit distinguish between the burning of a wicked city, and the advent of the King of glory! How strange that they should ever have been confounded together by interpreters of the Word of God!

We may just add to all this immense weight of testimony in the Gospels the observation, that if the various Epistles and the Book of Revelation are examined throughout, in all the places where the coming of Christ is mentioned—and there are many of them—not one passage can be found which has the slightest reference to the destruction of Jerusalem under the symbol of Christ coming in the clouds, with His holy angels, in power and great glory. The Apostle Paul, in 1 Thess. ii. 14–18, speaks of the wickedness of the Jews, and of the destruction impending over them as a nation, as being near, certain, and terrible. He also speaks constantly, in both epistles to the Thessalonians, of the personal advent of Christ, but *he never confounds the two events together.* Another thing also is very remarkable,—the agreement between the descriptions of the Lord's coming given in the two epistles to the Thessalonians, and the language used by our Lord in Matt. xxiv. One instance must suffice. Let the reader compare Matt. xxiv. 30, 31,

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with 1 Thess. iv. 15–17, and 2 Thess. i. 7. The marginal reading in Matthew makes it still more striking,—"*a trumpet and a great voice,*" answering to "the voice of the archangel and the trump of God" (1 Thess. iv). Surely the actions of that furious and terrible beast, the fourth or Roman kingdom, are not acknowledged by the Holy Spirit in such glorious descriptions as are contained in Matt. xxiv. 30, 31. The idea seems more and more revolting. That horrible monster (for such Daniel describes it), trode down the earth, *murdered the Son of God himself;* and yet we are told that one of its most infuriated acts must have for *its symbol* "Christ coming in the clouds in glory with his holy angels." Who can believe this? No, no. When Christ comes in the clouds of heaven, there will be no triumph for imperial Rome. The time of the *destruction* of that "fourth terrible beast" will then have come; and also the time for "the Son of Man to take his universal kingdom" (Dan. vii. 12–14). God has used the Roman empire, as He did the Babylonian, to chastise His people (Isa. x. 12–16), but His estimate of both morally is too low to allow of such sublime and holy symbols being used to set forth their cruelty and wickedness. To do this, is not only to confound things that differ, but to identify things that are entirely opposite to each other.

I again ask the reader's attention to the sentiment opposed, as expressed by Mr Lyon:—"We have no hesitation, therefore, in affirming that in Luke xxi., Mark xiii., and Matt. xxiv., our Lord is not referring to His *literal* advent at the end of the world, but to His *spiritual* advent for judgment on the Jewish nation." Now what *was* this judgment on the Jewish nation; and how can it, with any propriety, be termed the Lord's "*spiritual advent?*" Every one knows that this judgment was executed by the Roman armies, who came in consequence of the rebellion of the Jews, overran their country, stormed their strongholds, and at last besieged Jerusalem, took it, burnt both city and temple, and either destroyed, enslaved, or scattered the people. As to the war and the siege, we see nothing in the whole affair, as regards all parties among the Jews and also the Romans, but a scene of murder, strife, sedition, treachery, and cruelty. Here every foul and fearful passion triumphed. True, God's holy vengeance is also seen in all this; "His right hand is ever full of righteousness," but as regards the *facts* of the case, nothing scarcely could be more dreadful, more revolting. Never, perhaps, was there a scene of more unmixed evil without any redeeming incidents. And yet, strange assertion! this fearful scene is called "Christ's

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spiritual advent." This horrible wickedness, we are told, is a *fulfilment* of the sublimest predictions of Christ—a reason for the joy of saints—a sign and precursor of their "redemption" (Luke xxi. 27, 28). I, for one, would as soon believe that the establishment (as it is called) of Christianity by Constantine, was a fulfilment of Rev. xxi. 1–5, as some of the flatterers of his day asserted. How can the victories of Pagan Rome be "the spiritual advent of Christ?" God likens this dreadful and strong power to a "terrible beast," with great iron teeth (Dan. vii. 7), and clearly, in this very prophecy of Daniel, distinguishes *all its* actings from the advent of the Son of Man, which takes place "in the clouds of heaven," when the gloomy history of the beast is *finished*, and in connexion with its complete destruction (Dan. vii. 13, 14). Moses likens the Roman power, when it destroyed Jerusalem, to the swift flying eagle (Deut. xxviii. 49), something widely different from "the advent of Christ."

I can but conclude that incongruities and contradictions clog this post-millennial interpretation, compared with which all the difficulties, real or supposed, of pre-millennialism are but as dust in the balance. I look at these three chapters in Matthew, Mark, and Luke, and their *numerous parallels* in the Old and New Testaments. I then look at the assertions and expositions of Mr Lyon and others, and "without hesitation," and most solemnly, I must say, for one, that I could as soon believe what the worst theologists have written concerning the *works* of Christ, as what they have written concerning His *words*. I do not question the orthodoxy of many of these writers as regards evangelical truth, or at all impugn their motives; but I heartily pity any man who believes and teaches that God fulfils the prophecies of His Son after this wise.

A remark of Archbishop Whately is worthy of notice on this subject:—"There is not one of the recorded actions and expressions of Christ and His apostles that may not be explained away by an ingenious critic who should set himself to do so, and who should proceed like a legal advocate, examining every possible sense in which some law or precedent that makes against his client may be interpreted. But, again, there is hardly one of those passages which can be thus explained away without violating the maxim above laid down, viz., That we should consider not *any* interpretation whatever that such and such words will bear, but what notion they conveyed, and must have been known to convey, to the hearers of the time."

In connexion with the last remark, I would inquire, When the disciples had asked our Lord, "What shall be the sign of *thy*

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coming, and of the end of the age?" and had received an answer *about* His coming and its *sign* (30, 31), can we suppose that they would apply this information to the preceding question also, viz., "When shall these things (the destruction of the temple) be?" and mix the *two* subjects up together, yea, make them *identical?* I should rather conclude that the disciples would have started with horror and disappointment from such an interpretation of the Lord's prediction of His glorious coming.

If any one can point out a text in the New Testament where the words "come" and "coming," as used in connexion with Christ, can be clearly shewn to apply to the destruction of Jerusalem, let it be done; but if no one can do this, why should Matt. xxiv. 30, 31, be thus applied, especially as that passage is substantially and almost verbally identical with numerous scriptures which *all allow apply to the Lord's future personal coming?* I have said "*all* allow," but I recollect that a recent writer has avowed the strange and most unscriptural sentiment, that all the scriptures just cited from the evangelists, with others in the Epistles and Revelation, including Heb. ix. 28, Rev. i. 7, have been fulfilled, and that we are to look for no other second coming of the Saviour than what is called "His coming at the destruction of Jerusalem." Perhaps some may think, that if our Lord's own words in Matt. xxiv. 30, 31, so often referred to, are to be thus applied, the application of other similar passages is but carrying out the system of figurative interpretation to its legitimate consequences. "To be blind," says one, "to the unsoundness of a principle, till it produces actually *all* the ill effects which it can consistently lead to, is not to perceive which way the wind is blowing, unless it blows a perfect gale."

Referring to this progressive development of a wrong principle, another writer observes:—"Previous anti-millenarians had maintained that the judgment and advent predicted in Matt. xxiv. were to be interpreted of the destruction of Jerusalem: more recent interpreters have gone a step further, and asserted that so completely were the predictions regarding the judgment and advent exhausted in this destruction, that we are to look for no further advent or judgment at all. Such examples shew clearly the different stages of figurative interpretation. The beginning of the system is the denial of millennium literalities, and its end the denial of the resurrection and the judgment of the great day. The object for which the figurative system was introduced was merely to get quit of millenarians; and we believe that its first maintainers honestly desired

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nothing more. But it has not been allowed to remain incomplete; and others have arisen who think they have as good a right to use it for the extinguishing of *all* literalities as their predecessors had to employ it for the subversion of some. Thus, with Maurice and Kingsley, many of the spiritualists have landed themselves in the denial of any future advent or judgment whatever."

This last remark holds true of Mr Duprez, but does not apply to Mr Lyon, who contends for a personal advent and judgment. Of the tendency of the principles of interpretation which he, with many others, advocate, let the reader judge for himself. While they are more orthodox, certainly Mr Duprez is most consistent.

Looking at the testimony of all the evangelists respecting the Lord's coming, I cannot but aver my opinion that few things appear more strange than to hear good men apply with such unhesitating confidence the solemn words of our Lord concerning His own personal advent to the destruction of Jerusalem. I am not, in some respects, so much surprised at a Papist standing up firmly that the words, "This is my body," teach the doctrine of transubstantiation. He points with triumph to the words just quoted, and refuses to interpret them in agreement with other passages, or with the usage in Scripture, in which the words "is" and "are" so frequently mean "represent" or "are like." The Papist *seems* to have the words of his favourite text on his side, but the post-millennialist has not only all parallel passages opposed to his view, but the very syllables of the text on which the question so much depends *point blank against him.* The same observation may be applied to that remarkable passage, "The brightness of his coming" (2 Thess. ii. 8). Every other place in both Epistles to the Thessalonians where "the coming of the Lord" is mentioned, is allowed to be against a figurative, and in favour of a literal advent, yet this *the much strongest text* in the two epistles must be interpreted figuratively, in defiance alike of its plain grammatical meaning and the surrounding connexion. To such shifts are learned and pious interpreters reduced by the requirements of their system, and through a determination not to allow what all Scripture teaches, "that the Lord Jesus will come in the clouds of heaven" "to receive his saints"—"to receive a kingdom under the whole heaven," "that all people, nations, and languages should serve and obey Him."

In the next Number further evidence will be furnished from the evangelists against the post-millennial view of the Lord's prophecy.

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Art. III.—READINGS IN FIRST CHRONICLES.

Chapter II. 1–17.—Israel; and chiefly Judah, onward to the days of Jesse.

The simple naming of persons or places that are associated with events, or interesting scenes, may be really attractive to a reader. There may, in this way, be brought before his mind a series of pictures; he may find himself entertained with suggestive ideas, emerging from unexpected materials. It is this that gives interest to Homer's catalogues of names—an interest felt, no doubt, far more powerfully in days when the persons and scenery were familiar to his countrymen. It is for a similar reason that we find it pleasant to read such lines as these in Milton (P. L. Book xi.):—

"His eye might there command . . . the destined wall
Of Cambalu, seat of Cathaian Can,
And Samarchand by Oxus, Temir's throne.
To Paquin of Sinæan kings; and thence
To Agra and Lahor of Great Mogul,
Down to the golden Chersonese; or where
The Persian in Ecbatan sat, or since
In Hispahan; or where the Russian Czar
In Moscow; or the Sultan in Bizance,
Turchestan-born; nor could his eye not ken
The empire of Negus to his utmost port
Ercoco, and the less maritime kings
Mombaza, and Quiloa, and Melind,
And Sofala (thought Ophir) to the realm
Of Congo, and Angola farthest south;
Or thence, from Niger flood to Atlas mount,
The kingdoms of Almansor, Fez, and Sus,
Morocco, and Algiers, and Tremisen;
On Europe thence, and where Rome was to sway
The world: in spirit perhaps he also saw
Rich Mexico, the seat of Montezume,
And Cusco in Peru, the richer seat
Of Atabalipa; and yet unspoiled
Guiana, whose great city Geryon's sons
Call El Dorado."———

There can be little doubt that it was the enlivening element of old associations which gave special interest to these Chronicles as read by the ancient men of Israel. We too come in contact with this element, in the first verses of the chapter we now enter upon, where the memorable names of Jacob and his sons fall on our ear.

Ver. 1, 2.—"These are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun, Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher."

Sons of "Israel!" the man that prevailed with God and won

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the blessing. Memorable name! (Gen. xxxii. 28, and xxxv. 10) a name so expressive that it is given also to Christ in Isaiah xlix. 3, of whom, in many things, Israel the patriarch and Israel the nation were types.

Here are his well-known sons. *Reuben*, "See! a Son!" (Gen. xxix. 32) the first born, from whom much was anticipated, and who disappointed his parent's hopes, even as Cain disappointed Eve's fond expectations. *Simeon*, "Hearing," whose name reminds families that God's ear is at the door of their tent, listening to jars and strifes (Gen. xxix. 33). *Levi* (Gen. xxix. 34), "Joined," who teaches the power of benefits bestowed to join together again those that had been alienated. And *Judah*, "Praise!" whose name contains in it the earliest direct notice of praise to the Lord, and was given because a fourth wave of kindness had broken at Leah's feet. Then Leah's other sons born after an interval: *Issachar*, "Wages," because he was God's gift to Leah on account of her making peace in the family; and *Zebulun*, "Dwelling," whose birth secured to his mother that Jacob, long absent, should be drawn to her tent. God's mercies to families are sent oftimes to be as oil on troubled waters, or to tighten the bonds that bind the family together.

Rachel's handmaid Bilhah's son, *Dan*, "Judge," tells of God's ruling in families (Gen. xxx. 6), or "judging," as he will judge the world in righteousness. But Rachel's own son, *Joseph*, "Adding," proclaimed God to be a liberal God, ready to give more when He has begun to give. Her other son, *Benjamin*, "Son of the Right Hand," is a memorial to us of Jacob's higher grace, inasmuch as he refused to keep before him always the darker side of the picture, "Benoni," and would rather see his God over-ruling all for good. The other son of Rachel's handmaid is next mentioned, *Naphtali*, "Wrestling," a name associated with prayer. Rachel *prayed* for Dan, but had to *wrestle* in *prayer* for Naphtali, so that these two names remind us of much in a saint's experience.

Gad, "A troop," wraps up a history in its monosyllable. It tells how the tide was seen to turn in favour of Leah, whenever Rachel seemed to exult over her sister; so that when Leah ceased to bear sons, her handmaid Zilpah bore for her, making her exclaim, "My foe shall leave the field now; victory comes; I have got help after all!" And so also when *Asher*, "Happy," was born to Zilpah, Leah again rejoiced over Rachel —rejoiced in her temporal good fortune. It is a name that here speaks of happiness arising from what is temporal and earthly, but elsewhere, as in Psalm i. 1, and cxix. 1, from all that is spiritual and heavenly.

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The significancy of each of these names, as recorded in Genesis, warrants us to suppose that the same might be found the case with the other names mentioned in these Chronicles, had we fuller information. Is it not intended to induce us to attempt the discovery? Let us, then, go forward.

Ver. 3.—"The sons of Judah"—

The writer of the genealogical table is directed by the Spirit to pass on at once to Judah's line, because the King of Israel is to proceed from Judah. He has "the sceptre" of which Gen. xlix. 10 spoke; ay, and the *sceptre of the King of kings.*

Ver. 3.—The sons of Judah; Er, and Onan, and Shelah, which three were born to him of the daughter of Shua the Canaanitess. And Er, the first-born of Judah, was evil in the sight of the Lord; and he slew him."

In Divine sovereignty, the Lord chose not for royalty Reuben, Simeon, or Levi, the three eldest sons, but fixed on Judah. And not for Judah's excellence personally. For, see, the very first fact recorded regarding him is, that he married a woman of Canaan, "the daughter of Shua" [שׁוּעַ, the wealthy one], thus coming under the shadow of idol temples and the influence of idolaters. A lengthened narrative of the whole affair, and of the ungodliness of his eldest son, and then of his own lewdness and incest with his daughter-in-law, is given in Gen. xxxviii. Enough is stated here to suggest the deplorable truth that Judah's personal character was blemished by foul stains, so that free grace alone, in the exercise of its sovereignty, can account for the choice of this patriarch as he from whom the kings of Israel, and "the Prince of the kings of the earth," were to descend. Amazing condescension! Christ came of a tribe whose heads, specially at the beginning, were remarkable for evil that could not be concealed. Wonderful thoughtfulness also! He descends from ancestors who had more connexion with *Gentiles* than the men of any other tribe. For if the first head of this tribe marries a woman of Canaan, not less certain is it that an after head married a woman of Jericho, Rahab, while the sons of another marry wives of the land of Moab,—the widow of one of whom, Ruth, becomes the ancestress of David. Nor have we stated the whole case by any means; we shall yet see other features of the case that enhance the manifestation of free sovereign grace in the selection of this tribe for pre-eminence. By this tribe the Lord designed to teach the principles on which He acts toward men in the gospel of His grace.

Perhaps Judah hoped to keep his family apart from the evil influence of the Canaanites, though he intermarried into their race; and hence, it may be, he called his first-born Er,

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"Watcher"—suggesting the need of vigilance. At the same time, the name may convey no other lesson than that he wished his son to be "*active*," a man of energy; and this is of a piece with what is conveyed by the name of the second, "*Onan*"—"one who has ability." If things went smoothly for a time, we can understand why he called his third son "*Shelah*"—"tranquillity" [q. d. *salvus;* for when Gesenius and Furst derive the name from שְׁאֵלָה, they needlessly go out of the way]. But while Shelah was yet a child (Gen. xxxviii. 11), the frown of the Lord began to darken his sky. The wickedness of Er was such as provoked the Lord to make him a monument of His displeasure. No one particular crime is specified, but his general character and conduct was so provokingly unholy, that "*Jehovah caused him to die*" יְמִיתֵהוּ. It might be mercy to the father that thus took away the son, a severe and awful chastisement to arrest backsliding *Judah*, who had, at the birth of his last child, flattered himself that all was well, saying, "Tranquillity [Shelah]—peace and safety."

Ver. 4.—"And Tamar his daughter-in-law bare him Pharez and Zerah. All the sons of Judah were five."

Passing by the sin and doom of *Onan*, and signifying, by the omission of any reference to any posterity of *Shelah*, that Judah's hope of prosperity was blasted in that direction, the Divine genealogist proceeds to tell of other two sons. Crime, on Judah's part, appears in the mention that his own daughter-in-law was the mother of Pharez and Zerah. Nor must we overlook the names; for *Pharez*, "breaking forth," reminds us how, contrary to nature and the begun birth, the child that was properly second, pushed the other aside in the womb; while *Zerah*, "the brightness of the rising sun," tells poetically that he was to be like morning dawn, when oftimes beams that shot up to herald the appearing of the sun fade away, and yet return again, bringing the promised sun. Such was the birth of Zerah (Gen. xxxviii. 29, 30). Was there no foreshadowing of the future history of the tribe? He that properly was first-born has taken an inferior place; and so was it to be in Israel when Reuben and his nearest brethren gave place unexpectedly to Judah, as if he were the first-born. And did not *Zerah* foreshadow the fact that, out of most unpropitious circumstances that threatened to choke the birth altogether, there should nevertheless arise in Judah greatness, pre-eminence, splendour like the sun when he has escaped from the mists and clouds of morning? Yes, emerging out of all surrounding evil as well as calamity, the *true Sun* of Israel and of earth must come forth from Judah's tent.

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But truly, in many ways, Christ, who sprung of the tribe of Judah, "was numbered with transgressors." An incestuous connexion with stately Tamar ("the Palm-tree") results in the birth of the ancestors, according to the flesh, of the Lord Jesus. "*All Judah's sons were five;*" and of these three are by a Canaanitish mother, and two are born in incest. If it were not that "*He came into the world to save sinners,*" we might have wondered that such a sentence as that in Heb. vii. 14, was ever written by the Holy Ghost, "It is evident that our Lord sprang out of Juda."

Ver. 5.—"The sons of Pharez; Hezron, and Hamul."

There is something interesting in the meaning of these two names, especially if connected together. *Hezron* is "green grass-like," or blooming (חָצֵר Furst), and his brother *Hamul* signifies "spared," or one who has experienced mercy (Gesenius). In these two names we may find an abridged history of each member of God's family. Mercy has *spared* them, and this mercy has made them "*flourish* as an herb."

Ver. 6.—"And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all."

Zerah, according to his name, is beginning to shoot bright beams of sunshine over Judah. He has "*five sons*," as his father had; but they are men of another character; they are renowned for worth. They are the famous "*sons of the choir*" mentioned in 1 Kings iv. 31, thought worthy to be spoken of as a foil to King Solomon's superior skill and attainments. It is now that we begin to find "*praise*" in the tents of *Judah*, his descendants pre-eminent in song, and high in reputation among their brethren. It is interesting to find this tribe remarkable for song, when we remember that from thence came He who is the true chief musician; He who says, "In the midst of the Church will I sing praise unto thee" (Heb. ii. 12); He who is to sing "*The song of the Lamb*" at the sea of glass.

Zimri signifies "one who has to do with song" (זִמְרָה); it was probably the name he was known by when he became celebrated for his musical powers; for his original name was *Zabdi* (Josh. vii. 1), "one who has got a dowry." If he were famous for nothing else but his powers of song, while his four brethren had besides made attainments in other fields of knowledge, we could then account for the omission of his name in 1 Kings iv. 31. The fact, too, that Achar descended from him might be taken into account, when his name was cast into the shade. His brother *Ethan* (from whom the *Ethan*, whose name occurs in the title of several Psalms, was descended) has

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a name that speaks of unfailingness, "perennial;" while *Heman* (a descendant of whom we meet with in the titles of the Psalms) signifies "trustworthy;" and *Calcol*, "support." When his sons were born to him, was their father Zerah anxious to express his faith in his God? Did he intend to inscribe, as it were, on his family circle these truths: "The Lord has been liberal to me; He is like a perennial stream, for one gift follows another; He is to be trusted always; He is support." And then the last of the five, *Dara*, or more fully *Darda*, bears a name which interpreters (Furst and Gesenius) have conjectured to mean "Pearl of Knowledge"—as if his father, seeing symptoms of uncommon wisdom in the other four, expected this last to be the crown of all. All these are "*Ezrahites*" (1 Kings iv. 31, &c.), *i. e.*, descendants of *Zerah*—with a significant allusion, by a sort of pleasant play upon the words, to אֶזְרָח, "a native plant," a plant peculiarly green and flourishing.

Ver. 7.—"And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed."

From Josh. vii. 1, we find that this *Carmi* was a son of *Zimri*, or *Zabdi*. We are furnished in this genealogical chronicle with a selection only, not with a complete and entire catalogue of descendants. And in making the selection, that name of this person is fixed upon which was most expressive or notable; and so *Achar*, "troubler," is given instead of his original name *Achan*.

But what is this dark sky again over Judah? Is Messiah to come of a tribe that has "the *troubler of Israel*" in its tents? ay, that has one who appropriated the "thing *accursed*." Free grace, indeed! The *consolation of Israel* comes from this same tribe. He who "knew *no sin*," He who *redeemed us from the curse*, was of this tribe that was so stained with peculiar guilt—this tribe that troubled all.

Ver. 8.—"And the sons of Ethan; Azariah."

Still furnishing us with no more than a selection of descendants, the inspired writer is directed to give *Ethan's* family, while the families of those of his brothers are not noticed, and though Ethan had but one son. No doubt there was a reason for specially singling out this name. May we not suppose that *Azariah*, "he whom Jehovah helps," is designedly brought in after *Achar*, to remind us, as we read, whither to turn our eye when Israel has been troubled.

Ver. 9, 10.—"The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai. And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah."

We can do no more than conjecture what ideas filled Hezron's

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mind when he called his eldest son *Jerahmeel*, "Jehovah has pity;" his second *Ram*, "highness;" and his third *Chelubai*, "one who has the basket." From the Lord's *pity* towards us proceeds *exaltation*, as well as the common supplies of the *basket-store*.

Ram is written *Aram* in Matt. i. 3, 4, probably because the words were identical in sense, אֲרָם being "the high country," or "height."

Ram's posterity are spoken of first, because in his line was royalty; David was of him, and "the Son of David." In this view, how appropriate his own name, "highness," and his son's name, *Amminadab*, "kindred of the prince" (Gesenius), or "princely one;" and scarcely less so the next in succession, *Nahshon*, "a man of brass," that is, strength. Nahshon is designated "*Prince of the children of Judah*," with implied reference to Numb. i. 7, as if to remind us, "This is he who was illustrious in the days of Moses, and whose standard was pitched on the east of the camp, toward the rising of the sun," (Numb. ii. 3).

Ver. 11, 12.—"**And Nahshon begat Salma, and Salma begat Boaz, and Boaz begat Obed, and Obed begat Jesse.**"

Salma or Salmon (Ruth iv. 21), bears a name which occurs in i. 47; it speaks of one "who possesses raiment," perhaps in reference to the abundance of raiment stored up in houses of princes (Isa. iii. 6), for we are among princely ones. *Boaz*, "in him is strength" (Gesenius, "the nimble one"), brings before us another princely quality; while *Obed*, "serviceable" (ονησιμος), and *Jesse*, "substantial,"* present other features of a like sort. He who was to come from this tribe was, in His one person, to gather up these distinct qualities, and take the Ram, the Amminadab, the Nahshon, the Salma, the Boaz, the Obed, and the Jesse—the exalted one, the princely one, one firm as brass, one who had raiment to give away, the strong one, the one most truly entitled to be called serviceable (the *world's* Onesimus, not the helper of one household), the substantial one!

It was by Salmon marrying Rahab, and Boaz marrying Ruth, that the tribe of Judah became more marked than any tribe for the infusion of *Gentile blood* into the line of her princes. And this is to be found here, so far as the names of Salmon and Boaz cannot fail to recall it to our thoughts.

* In verse 13, it is written אִישַׁי, though usually it is יִשַׁי, which would suggest the sense of "*manly*;" as if אִישׁ were the root.

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Ver. 13, 14, 15.—"And Jesse begat his first-born Eliab, and Abinadab the second, and Shimma the third, Nethaneel the fourth, Raddai the fifth, Ozem the sixth, David the seventh."

"*My God a father,*" "*my father a prince!*" These are the names given by Jesse to his two first children. "Obedient" is the meaning of *Shimma;* "gift of God," is *Nethaneel,* from whom comes *Nathaniel's* name. *Raddai,* "ruling," and *Ozem,* "power," suggest ideas proper to a princely house, but which may also have had reference to the Lord's rule and the Lord's power. And who does not know that "*David*" means "*beloved?*" *David* has become a name familiar to the world; but why his father so called the new-born infant, who could not yet have exhibited his attractive character, is matter of conjecture only. Though in this genealogy David is reckoned as the *seventh* son, yet in 1 Sam. xvi. 6 he is the *eighth.* Perhaps it was as an expression of peculiarly joyful feeling, when, after *seven sons* had been successively given him—seven, the sacred number of fulness—the Lord added to the already full quiver (Ps. cxxvii. 5) yet another son! With a smile of parental satisfaction, Jesse says in the joy of his heart, "Let us call him *Beloved.*" But there was a providence overruling this matter; for Jehovah had designed that this child, and the very name of this child, should in after days become typical of the *well-beloved Son.*

Why one of Jesse's sons should be left unnoticed here is altogether uncertain. It is generally thought that that one must have died early; and if he died before his brother David had made out the public genealogy of his house and left no descendants, this possibly might be a sufficient reason for the omission. But let us, in passing, learn how fearlessly Scripture makes its statements, not squaring its words so as to avoid the appearance of discrepancy, but oftimes so stating facts that one might at first sight suspect an error. This is done to provoke inquiry, while at the same time it seems to say to us, "Will you not confide unsuspectingly in the truthfulness of Him who, in so many thousand ways, has given you good grounds for reposing in His veracity. Shall a difficulty like this, which, had He pleased, could so easily have been obviated, cause your soul to abate its confidence? Is not the trial of your trust in the case of a *written difficulty* altogether analogous to the trial which the Lord, by His *dealings in providence,* sometimes sends upon you?

Ver. 16.—"Whose sisters were Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

By not observing that in the Hebrew "*whose* sisters" is

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determined to mean, not *Jesse's sisters*, but the sisters of Jesse's sons (אַחְוֹתֵיהֶם), some have been led into the mistake of supposing that Joab and his brothers were nephews of David, whereas they were only his *cousins*.* It was, too, quite in keeping with the godly character of Jesse to call one of his daughters *Zeruiah*, "Jehovah is balm," and the other *Abigail*, "My father is gladness."

Zeruiah, on her part, does not fail to acknowledge her father's God in her family, for she names one son *Abishai*, "my father is he that is," another *Joab*, "Jehovah is father," and a third *Asahel*, "God has done it."

The addition of "*three*" after the mention of their names may be meant to signify, "These were three men of note," or, as we might say, "A triad indeed!"

Ver. 17.—"And Abigail bare Amasa: and the father of Amasa was Jether the Ishmeelite.

Amasa, "one who has to do with burdens," *i.e.*, a burden-bearer, is the son of a Gentile father, ay, and that Gentile an *Ishmaelite!* so that this tribe of Judah is all throughout remarkable for its alliance with others than men of Israel. We have noticed already how *Canaan* had connexion with Judah, and then *Moab;* and now we have *Ishmael.* It seems overruled by the Lord that *Messiah's* tribe shall be one representing Gentiles of various nations, as well as in itself containing the prime nobility of Israel. Judah's promised Shiloh (Gen. xlix. 10) is to gather the nations to Him, and not the tribes only: and so from time to time in these genealogical histories we are led to notice Judah receiving Gentiles into the bosom of its families, and these the families of its nobles. At the commencement of the chapter the startling feature now and then presented itself, to wit, the crimes of the earlier men of this tribe; and if we now combine this feature with that other, we find *Messiah's tribe* proclaiming that the promised Saviour is one who has mercy in store for sinners—sinners of Israel—sinners from among the nations.

Our readings have brought us to the *house of Jesse;* and here we close for the present. This is "*the stem* of Jesse" of which Isaiah (xi. 1) speaks; these are "*the roots*" or shoots. We have been detained longer than usual here, because out of these "roots" He is to "arise who shall reign over the Gentiles" (Rom. xv. 12). In passing through Worcestershire,

* And of course this bears on the question started by 2 Sam. xvii. 25, Was the mother of David called *Nahash?* *Nahash* may be a female name like *Zeresh*, Esth. v. 14, and may have been given to a female of the tribe of Judah, with designed reference to the name of the prince of the tribe, *Nahshon.*

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your guide would let you ride past scores of stately trees, and even in yonder forest would count it enough that on its thousand trees you cast a hasty glance; but he would all at once contrive to halt before one spreading oak, would bid you pause and observe it well, would point you to its trunk, and to its gnarled root, would detain you at this spot for a time, and would bespeak your close attention to that one oak, to the neglect of others apparently more likely to fix the eye. All this he would do simply because there *a king* once hid, and thereby left it the name of the Royal Oak—so great is the interest attached to the temporary covert of even such an unblessed king as Charles II. Infinitely more, then, was it to be expected that our Divine Guide would lead us past hundreds upon hundreds of stately oaks, in order to arrest our thoughts at that stem, "the stem of Jesse," at which, in fulness of time, *the King of kings and Lord of lords* discovered himself as the Branch, the Tree of Life, the Plant of Renown, bringing shade and shelter, fruit and fragrance, blessing manifold, life eternal to Israel and to all the earth, even now, but more fully yet when the winter is past, and the noon of the world's true summer-day shall have come.

Art. IV.—THE CHARACTERISTICS OF THE AGE.

Of some ages or eras it is by no means easy to fix on the characteristics or great features. Such an age or era is the present. There are many things that render a full delineation both difficult and unsatisfactory.

Of the last century this could not be so truly said. It was one great wintry scene, which might be painted in a few broad strokes. If the age of Wickliffe and Huss might be called spring; if the age of Luther, and Calvin, and Knox, and Latimer might be called summer; if the age of the Puritans might be said to be autumn; then most exactly might last century be described as winter—winter in the church, and winter in the world, winter in theology, winter in science and literature. The verdure had fallen from the woods, and the fragrance, as well as the beauty, had left the garden, the sap had gone down from the branches, and whatever of life might remain in them had become invisible. Frost had bound the earth, and the stream, and the lake; while over all lay thickly the hard and unmelting snow. Such was the state of hybernation into which the human spirit had sunk.

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This wide scene of wintry monotony and uniformity is not difficult to describe. A few strokes will do where variety and complexity are awanting; not many words or sentences are needed to sketch such a face, or a character, or a scene.

No doubt under all this wintry bleakness there was some life; but it was hidden and feeble. It gave but slender indication of itself, so that it could hardly be known to exist. There was no motion, no growth, no development. Neither the evil nor the good had full expansion, or displayed that energy of will to which other ages bear witness. The unparalleled succession of changes, struggles, convulsions, with which the history of the previous century is covered, had produced exhaustion and collapse. Another such century of tear and wear would have utterly broken down the race. And hence the reaction seems a thing of necessity, the result of natural law, from the storms of the seventeenth to the calms and stagnation of the eighteenth century.

Let this, however, be as it may, there can be no doubt that the last century exhibited a condition,—religious, moral, intellectual, physical,—of very much more passivity and uniformity than the previous, or than the present age. Hence, while it might not be difficult to sketch briefly, and under a few heads, the features of the past age, it is a thing of much difficulty and delicacy to describe, or even classify, the characteristics of the present. It is not so easy to describe Sicily as Iceland or Labrador. It is not so easy to describe even one of our smallest counties when the fields are springing, and the woods are green, and the gardens have blossomed, and every acre shews some new phase of soil or production of nature, as it is to paint it when its whole breadth is overspread with one uniform covering of wintry white.

But let us at least try to catch some of the main features of the age—both the evil and the good. It is difficult to select, still more difficult to classify, yet let us make an attempt.

Looking generally at the outward aspect of men and things, without regarding the minuter niceties and complexities, we are struck with three things—motion, vitality, development. Whatever the age may be deficient in, it does not lack these. It may be charged with immaturity, or poverty, and blind haste, both of opinion and of action, still these three characteristics shew themselves in everything, in evil as well as good, and meet us everywhere, in religion, in science, in literature, in commerce, in business, in politics.

I. *Mark the motion.*—Though in no age has total rest been known, yet, as, in comparison with the apathetic and stagnant

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East, as seen in Egypt, or Turkey, or China, the West, as represented by England or France, is a region of incessant whirl, so in comparison with the last age, the present may be called the age of motion. It is motion, not in one place or department, but everywhere. What a picture of this motion are the pages of a newspaper—what an embodiment of it is a cotton manufactory, a railroad, or the electric telegraph. No man wishes to sit still; no man is allowed to sit still. Willing or unwilling, the spirit of motion seems to take possession; and even when you are not elbowed and jostled by the crowd, or whirled along by the steam-engine, you seem to feel that there is something in the very air that will not allow you to take rest. The press is in motion, the platform is in motion, the exchange is in motion, the market-place is in motion, the streets are in motion, docks and wharfs are in motion, land and sea are in motion. And the great physical instrument for producing and helping on the world's motion is a thing without substance, or life, or consciousness, or power of volition—a mere vapour, which a little heat has called up, and which passes off instantaneously into the silent air. For unquestionably the age owes to *steam* no inconsiderable part of its motive capacity and character, whether as a commercial, or a scientific, or a literary, or a religious age.

In connexion with motion, however, there is power, and there is speed. These are not things easily represented in exact numbers; but we may say this, that the amount of power and speed called into action in our day is almost incredible. If an approximate calculation could be made, it would be found that the numbers representing the amount of power and speed during the last thirty years are equal to those representing the whole aggregate of power and speed from the beginning of the world till the present age entered on its new career of motion, —a career, let it be remembered, little more than begun. In ancient times speed might be said to be unknown, beyond what the mere muscles of the horse could produce. It had its limit there. With us it seems to know no bound, and we can send our words to the very ends of the earth in a single second, absolutely more swiftly than light. And this without the overtasking of strength to either man or beast; nay, the greater the speed, the greater the relief to these; for a new motive principle has been called in altogether independent of man's energies—a principle in the working of which there is no exhaustion of the agent, and no martyrdom of one class for the convenience of another. In ancient times, *power* might be said in some degree to be known. The erection of the pyramids,

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the excavations of the temples of Upper Egypt, the enormous sculptures in the Assyrian palaces, may be said to be proofs of power,—physical power, equal to anything in our day. It is not so. Many an instance could be produced in which a score of men, without injury to themselves, in our day have done what it would have taken ten thousand men to effect (and, perhaps, with death to half of them) in the days of Sennacherib or Pharaoh. But, besides, that power of the olden time was a limited thing. It was produced by joining hand to hand, man to man, and the amount of bone and sinew was the exact amount of power available for any object. The power with us is something over and above all this aggregate of human strength. It is a power not only greater than this, but independent of it,—a power which supersedes man's strength,—a new power in the earth, evolved by man out of the elements of nature, yet not dependent on the amount of strength put forth to produce it,—a power whose limit is altogether beyond calculation.

This motion, this speed, this power, may be said in themselves to be morally neither good nor evil. Gold is not in itself either good or evil; and no increase of it, however great, would be an addition either to the good or evil of the world. Of iron we say the same; and yet we see the different moral uses of it in the share of the ploughman and the dagger of the murderer. So of these characteristics of which we have spoken. It is not by themselves, but by the use made of them, that we are to know and judge them. No doubt, it may be questioned whether the amount of motion, amid which we live, be compatible with the amount of repose and calm which, spiritually and physically, our natures require. It may be questioned whether the speed which has now become the necessity of the age, and which turns night into day, the Sabbath into the week-day, the hour of rest into the hour of labour, can be long maintained in connexion with energy of body, or health of conscience, or sanity of mind, and whether the tear and wear of being, thus rendered inevitable, will not result in the inferiority both of physical and intellectual fame; and whether the consequences of the present overstraining and unrest will not be a degenerate, a worn-out, or to use a familiar expression, a broken-winded generation. It may be questioned whether the amount of power called up by man,—an amount of power so supernatural and so bordering on the infinite,—be not of itself sufficient to overset and corrupt man, either making him stagger beneath its weight, or lifting him up with vain-glory, and pre-

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senting a temptation to abuse the gift for evil ends, and especially for the deification of himself and of his race.

Still these things are in themselves neither good nor evil, but are just as they are used. In this world, however, it is evil, and not good, that has the upper hand. "The world lieth in wickedness." The majority is not on the side of God, or of truth, or of holiness. The world will use its acquisitions for its own ends; and the increase of motion, speed, and power, will only give a new impetus to its schemes of vanity, and luxury, and ambition, and self-aggrandisement. At present there is no direct use of the newly-acquired possession in opposition to Christ or to his Church. The world lets the Church alone, not lifting the sword against her, as in the days of the Roman empire; but, should the day of hostility and persecution come again, how terrible will be the power which the world will then be able to wield against the Church of God! Against such an array who shall be able to stand, save they who are "called, and chosen, and faithful," kept by the power of God through faith unto salvation?

Yet all this increase of power the Church may use as well as the world, "for the earth is the Lord's, and the fulness thereof." It is not a gift of Satan, neither is it unlawfully acquired, but evolved by man out of the elements of this earth, which is his own, in virtue of the original gift and command to him, when God blessed them, and said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. i. 28). Of this the Church of God is called on to take advantage, that she may do the work of Him who hath called her more extensively and effectively, that she may consecrate these gifts which the world only desecrates, that she may not only give in her protest before the world, claiming all these things in behalf of Christ, and pointing to the coming age when they shall all be laid at His feet—but also making use of them for the fulfilment of her special commission now—"Go ye and teach all nations." Thus shall she take possession of the new territory in the name of Him who is erelong to shew Himself as the true owner, as well as fountain-head of all.

II. *We note next the vitality of the age.*—It is not mere motion that we see around us—it is *life* as well. In the stars there is motion, but not life. In the sea and rivers there is motion, but not life. In the winds, and clouds, and showers, there is motion, but not life. In the steamer that tears up the ocean into ridges, and the train that rushes on along its iron

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highway, there is motion, but not life. In the aspect of the present age, we can trace something more than mere power, or speed, or motion. It is the vitality, the intense vitality, underlying its *locomotiveness*, that strikes and startles us. Everything now seems to *live*, and to live at a rate which altogether distances other ages. There seems not only a greater amount of life, but a more vigorous and resolute kind of life, a more comprehensive and all-pervading spirit of life; so that everywhere, in all departments of society, in all relationships of man, the social, the political, the ecclesiastical, in all regions of his complex being, the physical and the spiritual, the voluntary and the involuntary, the sentient and the intelligent, the mortal and the immortal, there is an energetic vitality that refuses to be circumscribed by limits, or to be worn out by action, or to be confined to old channels, or to be indebted to old resources, or to stand in need of replenishment and repose.

The age is thoroughly *alive;* and it shews its vitality both in its evil and in its good. It no longer remains passive and stagnant, nor does it allow itself to be swayed hither and thither by external forces. It puts forth power from within, power altogether independent of, nay, in antagonism to force or influence from without. Self-generated motion and activity, something clearly and distinctly coming from within, something, too, that wages war with stagnation, and dormancy, and death on every side, something that will not rest till all things around are pervaded with the same living energy;—this truly marks the age.

This vitality has taken possession of everything, good and bad. All are alive, each in its own way, and for its own ends. We cannot tell of a time when the energies of the good and of the bad, of truth and of error, of light and of darkness, were more widely, more boldly, and more vigorously in operation, each straining every nerve to carry out its own plans and aims. There is a life in our pulpits, in our colleges, in our schools, during the last thirty or forty years, such as has been unknown for at least a century and a-half; and the press exhibits a living power and energy which it had not in the days of Locke or Milton. The halls of truth and the seats of error are filled with life. Righteousness and unrighteousness are alive, the Church and the world are alive, our cities and our villages are alive, commerce, agriculture, are alive. Literature, science, philosophy, nay, pleasure, luxury, vanity—all that ministers to the lowest appetite, as well as to the highest aspirations of man,—all are *alive*.

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Such being the case, we need not wonder at the amount of error and of evil in our day. Though we do not believe that the world is gradually becoming purer and better, or that good is gaining the ascendancy over evil, yet we should not like to exaggerate the amount of evil, nor to depreciate the extent of good. There has been a great quickening of both; and, seeing that in the world evil has always had the preponderance both of numbers and power, we ought always to endeavour to strike the balance between the two. It is not the evil only that has been aroused and quickened; it is the good as well; and though the extent of the former does seem very formidable, yet we ought to consider calmly whether it has gained so much in proportion to the gain of the latter as we sometimes think. Were it possible to take a true measurement of both, it might be found that their progress has been much alike, so far as that progress has hitherto gone. We say nothing here as to what the issues of a few years may be, for most assuredly we are hastening on to results of a much larger scale than we have hitherto known.

This vitality of the age is specially seen in the resuscitation of old errors and worn-out systems. Such is the life-giving energy abroad, that it seems to possess the power of revivifying that which was worn-out and dead. See its action in the case of Popery. The life of the age has entered into it, and all its ancient dogmas, and pretensions, and fables, have risen up out of their graves. The sap has shot up into leafless boughs, and they are putting forth verdure. The life has gone down to the grave, and each old form of error, even the most monstrous, undergoes a resurrection. That much of this is hollow there is no doubt; that it will be but transient, passing away, and exchanging itself for something even worse, is not unlikely; but it is remarkable that there should be such a strange resurrection of dead and buried error.

Such is the extent, such the all-pervading diffusiveness and power of the vitality that is abroad. It becomes the Church of God to take advantage of this, and do her work in the earth. Let her not be dismayed because of the vitality of error or the energy exhibited by false churches and false creeds. Let her not be troubled at the shout of victory raised in so many quarters by the enemies of the cross. So far as the battle has gone, as yet the advantages have not assuredly been all on one side. And even though they had so been, let us not forget that greater is He that is with us than all that can be against us. The spirit of error is working, but so is the spirit of truth; the spirit of evil is working, but so is the

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spirit of good. Satan is working, but so also is Christ. It is for Him that we are witnesses. It is *His* work that we are doing; and we know that, in spite of reverses and defeats, in spite of apparent quenchings, and ebbings, and dryings up, the life that goes forth from Him shall prevail, the life that is from above shall prove more than victor over the life that is from beneath.

III. *We note next the development that marks the age.*—Development has become of late quite a fashionable word both among theological and literary men. We have the developments of doctrine, of system, of criticism, of idea, of history, of philosophy, of poetry, and even of romance. Nor is the word either inaccurate or unintelligible. It expresses very exactly the state of matters in the present day, and conveys a true idea of the processes at work over the earth, specially in those regions where the motion and the life are displaying themselves.

What is development? The round brown bulb develops itself when it sends up the green leaf and the white fragrant lily. The flower is the development of the bulb. The seed develops itself when it shoots up into the waving corn. The acorn develops itself when it rises out of the soil and becomes a branching oak. These are developments. They are the outcoming and full expansion of that which was all along contained within the thing, but folded up and hidden. And as are the physical, so are the moral, the religious, the philosophical, the scientific, the political developments which are displaying themselves in this age. They are not things newly inserted into the particular object, but things which have been all along in it, but are now for the first time coming out of it.

Now, of our times, we may truly affirm that everything is developing itself, and that with wondrous rapidity and energy. It seems as if some pressure had been lifted off all things,—as if that which letted was no longer letting,—as if the soil had been opened up and heat applied to stimulate growth; so that in every department development is taking place, and everything appearing in new forms or new proportions.

Of the principle of development itself we may say that it is neither good nor evil; or, if it belongs to either of these categories, then it must be placed among the good and not the evil; for the power of unfolding itself, of bringing out to view what was hidden within, seems a proper law of being, just as it is a right thing for the stars to sparkle or the clouds to pour down their showers. Yet, strictly speaking, it is of the things developed, and not of the principle of development, that we affirm either good or evil. It is not of the power of the

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soil to cherish the seed, and make it grow according to its nature, that we affirm any positively good or bad; it is of the thing developed by means of that productiveness, that we affirm either that it is nutritious or noxious, a flower or a weed, a medicine or a poison.

The question how far man is at liberty to interfere with moral developments, in the way either of checking or cherishing them, is one of great delicacy. That he is entitled to do so, within a certain line, is denied by almost none; nay, is the foundation of all law. For what is the power of punishment lodged by law in the hands of the magistrate, but the right of interfering with the developments of moral and social evil? But how far this may be carried is too difficult a question to be discussed here. Non-interference with the developments of dogmatic evil, such as Infidelity, or ecclesiastical evil such as Popery, or political evil such as Socialism, is proclaimed as the great principle of the age, the great discovery of modern times. Now, in so far as this liberalism does not base itself upon indifference to truth and error, or take for granted that all religions are equally right or equally wrong; in so far as it is simply a declinature to sit in judgment on our fellow-men, and an acting upon the principle of our Lord's parable of wheat and tares, or of the apostolic command, Judge nothing before the time, until the Lord come, there is something true and excellent about it even though misapplied; but in so far as it is founded on the too common notion of the day, that there can be nothing certain, and, therefore, nothing either absolutely right or wrong,—it is the utterance of the infidel philosophy, which says in its heart, There is no God, no Christ, no Bible, no eternal kingdom.

Not entering on this question, however, but simply taking matters as we find them, we cannot but see that this principle of non-interference, or liberalism, or whatever be its name, has been one of the great stimulants to the development of the age. For it has spoken and reiterated the sentiment,—in eloquent prose and glowing poetry,—that now has come the time for everything being acted out, and spoken out, and carried out, without let or limit. Let everything grow to its full height, the weed as well as the flower, the upas as well as the palm, the falsehood as well as the truth; this is the watchword of multitudes. Thus every encouragement is given to development, or as it is often called *progress*,—irrespective altogether of its being a good or an evil progress. In philosophy the question asked concerning any one is, "Is he a man of *progress?*" If not, he is set down as out of date,—not a man of

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the age. In politics the same question is put, "Is he a man of *progress?*" If not, he is cast aside as a piece of antiquity, a mere curiosity, a relic of other days. In theology the question is the same, "Is he a man of *progress?*" If not, he is stigmatised as a piece of obsolete lumber, a fragment of puritanical narrow-mindedness,—not a man of the age. Yet not a few of those whose boast is of progress are moving backwards, more surely and rapidly than others. They loathe anything like an adherence or return to the age of the Puritans or the Reformers, but to anything beyond that age they have no objections. Our free-thinking philosophers abhor the names of Luther or Calvin, nay, some of them even of Locke, and Milton, and Bacon; but they worship Plato and Aristotle. Our free-thinking metaphysicians cannot tolerate Jonathan Edwards, that first of metaphysicians, but delight in Hobbes, or Abelard, or Aquinas. Our free-thinking divines hold John Owen or Thomas Boston in abhorrence, but eagerly betake themselves to Jacob Behmen with all his mysticism, or to St Bernard with all his Mariolatry, or to Origen with all his dreams and fooleries. Thus, in many cases, they who call themselves men of progress are the great *retrogressionists* of the day. The philosophical progressista is often the mere revivalist of Grecian metaphysics. The political progressista is often but the mere revivalist of the various theories scattered over the various revolutionary eras of the world. The architectural progressista is often but the revivalist of the old forms of Norman or Gothic structures. The anti-Bible progressista is but the revivalist of the motley shapes of the Deism of former days. The pantheistic progressista is but the revivalist of Buddhism of India, or rather of an idolatry of Egypt,—Egypt, that land where everything in river, garden, forest, soil, sky, was a God,—Egypt, the land of which a poet has said—

> "O happy nation, sure and blest abodes,
> Whose very gardens are o'errun with gods."

The truth is, that the root of this progressista idea with many is but dissatisfaction with the present. They are restless, unhappy, feverish, and anything is a relief. They are like vessels tugging at their anchors and straining their cables. They would rather face the stormiest sea than remain quietly at anchor. They would rather throw themselves into the turbid current, which will carry them they know not whither, than walk the common highway which their fathers have done before them.

But, setting aside these inconsistent classes, of whom, how-

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ever, the number is not small, let us at once admit that the age is an age of development, and that there is truth in the cry of progress.

This progress, or development, exhibits itself in many ways, at many points, and in many departments; or rather, I should say, there is no conceivable way, or point, or department, in which it does not shew itself. The pressure is lifted off everything, the constraint which fettered both the individual and the social mind is broken; and the universality as well as the rapidity of the development consequent upon this is amazing, I might almost say miraculous. I do not doubt that in what is good and holy and scriptural, this progress is the work of the Holy Spirit; as little do I doubt that in all that is not so, it is the work of Satan himself,—Satan not merely as the ruler of the darkness of this world, but as an angel of light. As the ruler of this world's darkness, his energies are put forth to develop to the full all that is positively evil and ungodly. As an angel of light, he will put forth his efforts to develop all those things which are not in themselves evil, but which may be effectually made use of as substitutes for God himself. He will urge on the development of art and science, and refinement and taste, not that in them, or by means of them, man may find out God, but that he may have resources independent of God. He will develop the natural man, and all things connected with the natural man,—natural goodness, natural truth, natural benevolence, natural beauty, natural wisdom,—in order that by means of these he may make man feel independent of God and His laws and Scriptures; independent of Christ and His sacrificial work and covering righteousness; independent of the Holy Spirit and His transforming energy within. By these developments he will make men feel that they have become as gods. By them he will obliterate the difference between the flesh and the Spirit, between sin and holiness, between the Church and the world. By these he will be able to present to men counterfeits of the truth, so specious and so deceptive, that he will be able to bewilder and mislead multitudes; and under such names as a purified Christianity, an advanced theology, a philosophic gospel, he will deceive if it were possible the very elect.

This subject, the development of the age, is one of the most important that can occupy us. But it is much too wide for one article. It touches the present state of things, both in the Church and in the world, at so many points, and it raises so many questions, that it would require a volume for its discussion. We do not mean to enumerate the opinions developed or

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developing, whether truth or error; nor to consider the origin of these, nor their nature, nor their tendency. We wish to confine ourselves to one kind or class of developments,—not those of mind, or fancy, or philosophy, but to that which seems to lie at the root of all the rest, as at their stimulating cause,—the development of *self* in its different forms, such as self-reliance, self-importance, self-will.

1. *Self-reliance* is now inculcated as a great duty. Independence is said to be the secret of success in life. Those who say so, do not mean, perhaps, independence of God; but the tendency of their advice is, in this direction, quite in accordance with the profane proverb, "Let a man take care of himself, and God will take care of him." The great truth which the Reformation uttered in regard to man, was personal responsibility in conjunction with individual action,—a mighty and a noble truth, without which no one can be free, or great, or successful. But now personal responsibility is developed, or rather dissolved, into moral intuitiveness, by means of which a man is made only responsible to *himself* for his beliefs or non-beliefs; individual action has been separated from responsibility to God, and so made the foundation of creature-elevation instead of creature-lowliness. Hence the boldness with which men plunge into theories; hence the audacity with which they toss aside creeds, confessions, systems of theology, and philosophy; hence the confidence with which they sport their speculations and dogmatic crudities,—not as hints nor "guesses after truth," but as profound discoveries.

2. *Self-importance* is, of course, the offspring of self-confidence. Vanity, and the utterance of vanity, which is boasting, are assuming airs and attitudes most unbecoming fallible and feeble creatures. National vanity, political vanity, sectarian vanity, literary vanity, theological vanity, ecclesiastical vanity,—all these are exhibitions of a self-importance which is greatly on the increase, and which, in its vauntings as to the enlightenments and achievements of the age, reminds us of the self-glorying of the Assyrian king, "By the strength of my hand have I done it, and by my wisdom, for I am prudent." We see this vanity of the age in the estimate which it has formed of itself, or as its phrase is, of "the nineteenth century." We see it in its ambition to swell itself out, and take the credit of that wisdom which belongs to other ages. We see it in the adulation of human intellect, as if only now intellect had reached its manhood. We see it in its straining after originality, both in poetry and prose. And we see it no less in the mysticism which it affects, and the unintelligible style in which

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it clothes its ideas, and for which it claims the character of genius and profundity. When a man has a true thing to say, he ought to say it clearly, and he can say it clearly. The true things that Luther said were clearly spoken. The true things that Bacon said were clearly spoken. The true things that Milton said were clearly spoken. These men were great men, and they were not men wrapt up in the idea of their greatness; they had great things to say, and they could trust to these to give them name and weight; they could afford to be simple and intelligible. But the self-importance of our age cannot afford this. The things that it has to say will not bear to be simply spoken. Were they stripped of mist, and glitter, and figure, they would either appear so lame and commonplace as to be despised, or so manifestly false as to bring into discredit the logic and the intellect of their venders.

3. *Self-will* is one of the special developments of self which characterise the age. The right of acting, speaking, thinking *as we please*, is that which the age claims. The right of developing self, and the will of self to the uttermost, is that which it assumes as its mission and prerogative. The feeling thus manifested towards man is, "Our lips are our own; who is lord over us?" and towards God, "We are lords, we will come no more unto Thee."

(1.) We see this self-will in the way in which man deals with law. Bare submission to law is the furthest length to which he goes; veneration for law is gone. So long as law is favourable to the individual, it is tolerated, or perhaps praised, but when unfavourable, it is decried as noxious and unjust; that is, the character of the law is judged of wholly by its bearing upon *self*. Man would rather, if he could, be lawless, but seeing this cannot be, he takes, as the next best thing, a law that will favour himself, and not interfere with his own will. Law made by himself, interpreted by himself, executed by himself, a man will not object to; but a law founded upon "thou shalt love thy neighbour as thyself," finds no favour in his eyes. And how often do the changes in the laws of the realm indicate but the resistances of individual will to the pressure of certain statutes at certain points,—not the result of calm judgment as to their general demerit or injustice.

(2.) We see this development of self-will in the substitution of public opinion as a moral standard for the Divine law. Public opinion is simply the expression of so many minds or wills; no more. It cannot be a standard; for, if it be a right and reasonable expression, it must be so because of its conformity to a standard beyond itself. Public opinion has been as

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often wrong as right. It was public opinion that condemned Socrates to drink the hemlock. It was public opinion that gave its vote against Aristides the Just. It was public opinion that raised its voice against Athanasius. It was public opinion that banished Calvin from Geneva. It was public opinion that railed at Whitefield, and made him what Cowper calls

> "The very butt of slander, and the blot
> Of every dart that malice ever shot."

It was public opinion that threw Jeremiah into prison. It was public opinion that hurled James the Just from the walls of Jerusalem into the valley of the Kedron. It was public opinion that was embodied in the awful utterance, "Crucify Him, crucify Him; not this man, but Barabbas." Public opinion can be no standard of right or wrong. Yet, in the present day, it is accepted as such; it is appealed to as such. And, as such, it suits the self-will of the age excellently; for it is pliable and capricious; it can be bribed; it can be flattered; nay, if necessary, it can be coerced. It is not fixed, or rigid, or immutable; it is just the kind of standard which suits the self-will of man, and by means of which that self-will may develop itself unchecked and unfrowned upon. In the dexterous way in which man's self-will has contrived to secure the acknowledgment of public opinion as a court of appeal or standard of right and wrong, is seen the extent to which this self-will has already developed itself, as well as the lengths to which it is prepared to go.

(3.) We see the self-will in the modern ideas of government. The sovereignty of the people is the sentiment that lies at the basis of all modern politics, of all parties. The people are not to be governed; they are to govern; and no statesman could keep the helm for a day who should insist on ruling, and refuse to submit to being ruled. It is not merely in speaking evil of governments and dignities, but in despising them, that modern self-will shews itself. It attacks ranks too, and titles, no less than governments, and would abolish all pre-eminence among men, save, perhaps, that which gold and silver give. The *natural* rank, created by genius and learning, it merely tolerates; the *artificial* rank, created by the State or received by inheritance, it condemns; the *commercial* rank, rank which success in business or the acquisition of money gives, it reckons the most valid and authentic.

(4.) We see the self-will in the intolerance of all opposition to favourite schemes and opinions. Professing unbounded liberality, it cannot tolerate the friend who hints that this liberality is often but another word for religious indifference. Nothing

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can be more one-sided and partial than the way in which the self-will of the day shews itself to any one who, either in the religious or political world, assails one of the favourite dogmas of the nineteenth century. It has become the fashion among many to assail our Puritan fathers, and among others to apologise for them as men whose bigotry and strait-laced theology are to be excused and accounted for by the circumstances of the times, and the darkness of the age. If one should venture to say that the Puritans need no apology from the present age, and that even in what is called their narrow-minded creeds there is more of scriptural truth and honest wisdom than in the lawless and restless dogmas of the day, he would be denounced as the enemy of enlightenment and progress. Was it not to something of this that Cowper alluded?—

> "Build by whatever plan caprice decrees,
> With what materials, on what ground you please,
> Your hope shall stand unblamed, perhaps admired,
> If not that hope the Scripture has required.
> But if, unblameable in word and thought,
> A man arise, a man whom God has taught,
> With all Elijah's dignity of tone,
> And all the love of the beloved John,
> To storm the citadels they build in air,
> And smite the untempered wall 'tis death to spare,
> Except the few his God may have impress'd,
> A tenfold frenzy seizes all the rest."

(5.) We see this self-will in its opposition to the full inspiration of Scripture. Truth is professedly sought, but it must be truth sought and found in man's way, through man's faculties, and which will thus impose no serious restriction upon his fancied liberty of opinion. Absolute truth coming to him *ab extra*,—coming with authority,—divine authority, interferes with this liberty. Many, of course, take the plan of rejecting Scripture wholly; but others receive it, yet receive it in such a way as to leave them at liberty to think and believe what they please. The problem to be solved was, How is a revelation from God compatible with man's freedom of belief? The solution of the problem given by multitudes in our day is the denial of the full and infallible inspiration of the Word. If a man's words are given you, then there is no chance left; you must take these in their grammatical meaning, so that you are tied down, as in the case of a will or any legal document. But if only his thoughts, or the results of his thoughts, are given, then you are quite untrammelled. You may make what you please of the document. It is thus that the self-will of the day has contrived a plan for securing full scope to itself, while professedly holding to the Bible as the Book of God. If a

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Book that only contains God's *thoughts*, not His *words*, can really be called His work, then has the meaning of *authorship* been strangely altered. It is not in this sense, certainly, that Homer is the author of the "Iliad," nor Spenser of the "Fairy Queen," nor Milton of the "Paradise Lost," nor Cowper of "The Task." Authorship in these cases is the ascription of words as well as thoughts; and to deny the *words* of the Holy Volume to be truly divine is either to alter the meaning of authorship, or to attribute to the Scriptures a lower, poorer, and more imperfect kind of authorship than has ever gone under that name either in old or modern days. But then, by thus lowering the character of authorship, restraints are shaken off, speculation is left unfettered, the record is more easily tampered with, and self-will is left to deal with a Divine Book in a way such as would not for one moment be tolerated in dealing with the writings of man. It is strange to observe the liberties which self-will is taking with the Bible, and to contrast these with the reverence which is growing up among many for the human authorship of the olden time. Faults and flaws are diligently sought out in the Bible; beauties and excellencies are discovered in Homer, or Herodotus, or Bacon. Contradictions, imperfections, improprieties are proclaimed to exist in Scripture; while in regard to Shakspeare critics seem coming to the conclusion that all is perfection in conception, in language, in figure. The same self-will that is lowering the Divine Authorship is elevating the human; so that if the conclusions of some be correct, there is much more of accuracy in Herodotus than Moses, much more of wisdom in Bacon than in Solomon, and much more of inspiration in Shakspeare than in Isaiah.

(6.) We see this self-will in its opposition to the positive institutions of God. We often hear objections raised to civil magistracy, of a kind which simply indicates a dislike of law or control. That the powers that be are ordained of God, and that all power is of God, are truths barely admitted by many,—openly denied by some. That the ministry of the word and rule in the Church of Christ are of Divine authority is repudiated by not a few, and that on grounds which indicate more of ecclesiastical chartism or spiritual socialism than could have been expected from reverential readers of the Scriptures. That the Sabbath is a Divine institution is denied by multitudes, who argue against it as if it had been a curse upon the Jew, which Christ came to remove from us Gentiles, and whose self-will cannot tolerate the thought that God has, from the beginning, made a demand on us for the seventh portion of our time,

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as He did for the tenth of our property. Our days, our weeks are our own, who is Lord over us? is the cry.

(7.) We see self-will in the disregard for the unity of the Church of God. I do not enter on the question, What is unity, or what is schism? I merely point to the way in which such questions are made light of or set aside, as if schism were a mere metaphysical distinction, and unity a mere abstraction. But surely if unity in the Church of God be so desirable even on earth, it must indicate a most abnormal and unhealthy state not to *desire* it, and not to be afflicted for the loss of it. Yet to such an extent has the gratification of self-will blinded even Christian men, that division is almost counted the natural and normal state of the Church, and the cessation of our differences would by some be regarded as an evil. We can say, "I am of Paul, and I of Apollos, and I of Cephas," without a blush or a sigh, utterly oblivious of that most solemn of all reproofs that ever fell from apostolic lips, "Is Christ divided, was Paul crucified for you, or were ye baptized in the name of Paul?" Is there not in this the exhibition of that feeling of which Paul in his day complained, "All men seek their own, not the things that are Jesus Christ's." And I may notice, as one of the many proofs that it was no spirit of self-will that produced the Reformation either abroad or in our land, the intense longing of the Reformers for unity among the churches of Christ. Foremost in these seekers of unity stands one who has been most accused of self-will, Calvin. Day and night he laboured, both by speech and letter, in the cause of unity. "I should not grudge to cross ten seas, if I could promote unity among the churches of Christ," is his expression. And surely the preponderance of self-will must be great, when the desire of union, and the consciousness of pain from disunion, are so feebly realised amongst us. Out of this self-willed indifference to unity, this self-willed complacency as to division, God is beginning to beat us. The onward march of the Church's great enemies is alarming us, and making us feel the necessity for oneness, if not the sin of separation. The news concerning the speedy advent of the Lord is helping this on; for, as the scattered battalions of a broken army rally upon the tidings of their general's approach, so the Church, hearing the long-forgotten watchword, "Behold I come," is rousing herself, and gathering together her scattered ranks to meet Him, and march onwards under His banner unto her great final victory.

(8.) We see this self-will in the estimate which it forms of error and truth. From the beginning to the end of the Bible God has taught us that *error is sin*, and that the man who is

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in error cannot be guiltless. Observe, I am not raising the question as to who is right and who is wrong, or as to one man's right to sit in judgment on another. I simply state that which the Bible most explicitly inculcates, that *error* is not a misfortune merely, an accident of education, or clime, or age, or parentage, but a moral evil, a sin for which the man who holds it must give an account at the judgment-day as much as for any transgression of the moral law. It is admitted by all that righteousness is truth, and unrighteousness untruth; but it is not so distinctly remembered that error is unrighteousness, and therefore as evil in the sight of Him who is truth itself, as much as immorality is in the sight of Him who is purity and holiness. Self-will finds it convenient to deny the guilt of error, for then it can speculate unchecked to any extent it pleases; thus it shakes off the responsibility of believing implicitly what God has revealed; but in so doing it obliterates all real distinction between truth and error; it puts darkness for light, and light for darkness; it calls evil good, and good evil. Thus man's responsibility for his belief is denied; the difference even of the most conflicting creeds is treated as a mere matter of opinion or of taste; God's claim made upon man in His Word, to receive *all truth*, as that which He delights in, and reject *all error*, as that which He cannot away with, is set aside; the discovery of absolute truth from Scripture is pronounced impossible, as if God had given us a volume not fitted to be a lamp to our feet, nor a light to our path; the discovery of the true God and His true worship are set down as insoluble problems, whose determination no man need hope to arrive at; the worship of a stone, or a wafer, or a statue, or of the Virgin Mary, is pronounced at worst a mere indication of intellectual obliquity, but not a moral offence against the God of the Bible, the Giver of the law, and the Father of our Lord Jesus Christ.

Such are some of the developments of self-will which are exhibiting themselves among us, some more, some less extensively. Illustrations of all of them you will find in the standard literature of the day, or in platform speeches, or in the newspaper press, or in the magazines, which are supposed specially to represent deliberate opinions and organised schemes. I have dwelt at the greater length on these, because of their connexion with the great system of evil which the last days are to exhibit. The maturest form of Antichrist is that of the king who does according to his will,—who is to be the ripened personification of all these various characteristics. These are the tributary streams on their way to feed the great river of evil which is yet to pour itself, like a rushing torrent, through the earth.

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These are the incipient, or, if you will, the more advanced movements of man's will in its last desperate conflict with the will of God. For it seems to be the purpose of God that man should have, in the last days, the fullest scope for the development of every part of his being, that it may be seen how little, after all, he can effect in the way of regenerating the earth, or ruling its kingdoms, or bettering himself. Man's will is to be allowed wide and unhindered play in all the various departments into which it can extend itself. He is to be allowed, if one may so write, to snatch the reins from the hands of God, that, ruling earth according to his own will, he may shew how little he can accomplish in the way of goodness, and order, and stability, and peace, and love; how much in the way of evil, and disorder, and instability, and wretchedness, and hatred. He is to be permitted to be as God for a day, and to carry out his will to the uttermost, that the last page of the earth's annals may, by the blood-red terrors of its story, record what a world man has made of earth, what a king and judge man has shewn himself to be, and what a piece of rebellious imbecility his will, even when in league with Satan's, has proved, when set in array against the will of God.

Surrounded by these developments of human will, let us remember Him who came not to do His own will, but the will of Him that sent Him; let us realise the promise, He that doeth the will of God abideth for ever; and let us send up, with truer and more longing hearts, the cry, "Thy will be done on earth as it is in heaven."

In a world like ours, the developments of evil must preponderate. The majority is not on the side of God and goodness; and though this can never palliate, far less accredit evil—for the votes of truth are not numbered, but weighed; still it cannot but call up solemn apprehensions, and summon every believing man to watchfulness and prayer. For if Satan is to be permitted to go so far as to deceive, if it were possible, the very elect, then surely vigilance, self-distrust, resolute decision against every form and shade of evil, are most needful. Of every attempt to exalt man, and to interfere with the honour and sovereign righteousness of the infinite Jehovah, let us beware. Of every opinion that would tamper with the supreme authority and majestic perfection of Scripture, let us beware. Against every theory that would dilute or lower the inspiration of that Word, that would let it down to a mere human level, that would identify it with the effusions of excited genius, depending for its authority, not upon the infallible utterance of him who speaks, but upon the responding recog-

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nition of him who hears and judges,—let us protest, as we would against the desecration of the sacred vessels of the sanctuary by the hands of Belshazzar and his princes. Against every speculation that would obscure the sacrificial and substitutionary character of the cross, or make void the conscience-pacifying power of the blood; that, by the magic of its dissolving views, would bewilder our vision, and beguile us imperceptibly from the one foundation; that would teach redemption by incarnation, not by death, making the broken body and the shed blood of the Lord unmeaning and unnecessary facts; that would cast us for pardon and eternal life upon the *unpropitiated,* and therefore *unrighteous,* love of God;—against these let us unite our testimony.

But, with the seducing spells of the evil one on every side; with the world's poetry, and philosophy, and romance, all united to ensnare,—how shall the Church of God escape the peril, and abide steadfast to the last? She has the promise of the all-teaching Spirit—"We have an unction from the Holy One, and we know all things." "The anointing which ye have received of him abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you of all things, and *is truth, and is no lie;* and even as it hath taught you, ye shall abide in him" (1 John ii. 27). "Abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

The angel of light will do his worst in seducing men away from God by his dazzling enchantments; and the ruler of the darkness of this world will do his worst in plunging men headlong into all ungodliness. But they who have identified themselves with the Son of God, or rather, with whom the Son of God has identified Himself, they in whom the Spirit of God has truly made His dwelling, they whom the Father has chosen and set apart for Himself, shall stand. Not one of them shall be lost. Broken, divided, scattered as the Church of God is, not one of her living members shall perish.

About fifteen months ago, we stood upon the sunny height that overlooks the bay at Malta, where the Apostle of the Gentiles was shipwrecked. No storm was there; the sun shone calmly down; sky and sea were blue. There was nothing to intimate that this had once been the scene of such a tempest and such a wreck. Yet we called the old facts to mind. We seemed to see the broken vessel drifting into the bay, and the passengers, all in different ways, finding their way to the shore through the swelling surf,—*not one lost.* So to this we have often compared the Church of God, the vessel of the redeemed.

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Winds and waves shall beat upon her; under sunless, starless skies she shall drift on her way to the eternal haven; the storms shall rend her till she lies upon the waters apparently a helpless broken wreck. But the eternal promise holds her fast, and secures each one within her, so that not one shall be lost. Like Paul's vessel in that bay, she may fall into a place where two seas meet, and there be grounded; the fore part may stick fast and remain immoveable, and the hinder part be beaten with the violence of the waves; crew and passengers may have to cast themselves into the sea to reach the shore, either swimming, or on boards and broken pieces of the ship, but that shall be fully verified in her which is written of the shipwrecked mariners, "So it came to pass that they escaped all safe to land."

Art. V.—NATURE FADING, AND GRACE FLOURISHING.

The Works and Word of God abound with striking and instructive contrasts. In the former, we see some things which awe us by their magnitude, and other things which astonish us by their minuteness. The qualities of many substances, the habits and instincts of many creatures, are apparently opposed to each other, yet all unite to form a complete whole—each one serving the other, and all working together in harmony.

The revolutions of time also bring before us many contrasts. Night follows day, chill winter succeeds the balmy spring and glowing summer. We view nature during these revolutions in smiles and tears, in robes of rejoicing, and in weeds of mourning; but if we are willing to learn of her, in everything our teacher.

We shall only learn profitable lessons from the book of nature and the revolutions of time, as we study both in connexion with the Word of God. That blessed book takes hold of all that is grand and curious in nature, and of the various changes and phenomena of the revolving seasons; uses all to teach us the most important lessons, and in order to minister to us the richest consolations. In doing this also, the most striking of all contrasts is frequently and fully brought out, viz., the difference in the character, doings, and tendencies of man, and the character, operations, and glory of God; or, in other words, *sin in man,* and *holiness in God; enmity in man,* and *love in God;* shame and contempt, man's deserved heritage; life and immortal glory, God's free gift in Christ Jesus. To

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teach us these things, to bring out and illustrate such contrasts, all creation is laid under tribute. Concerning them "day unto day uttereth speech, and night unto night sheweth knowledge." The sun in its glory—the stars in their courses—the gentle day spring—the vital air—the early dew—the morning clouds—the lovely lily—the withering grass—the tender dove—the roaring lion—the stork in the heavens—the crane, the turtle, the swallow—the horse, the ox, the ass—will all speak to us, and tell us of Divine faithfulness and human folly; of God's provision, and our own perversity; of the designs of mercy, and the dangers we are exposed to; of what we have lost, and of what, through Christ, we may hope to attain to (Job xii. 7–9).

It is now autumn, and winter is nigh at hand. Let us improve the season for weaning our hearts from this dying, passing world, and in seeking fellowship, by joyful hope, with the world to come. The earth will soon be strewed with broken wrecks of once beautiful forms; but no winter ever comes over the *Word* of God, that true land of promise—

"*There* everlasting spring abides,
And never-withering flowers."

To two short sentences from God's Book, let our attention be now directed; they will furnish a striking contrast, and yield important suggestions. The one is of a sombre hue, and the other of glorious beauty; the one grows in the lowly valley of sorrow and self-renouncement, the other on the lofty mountains of Divine faithfulness. They both belong to the same class of persons; and the first must be felt before the second can be realised. The passages we refer to are, "We all do fade as a leaf" (Isa. lxiv. 6); "As the days of a tree are the days of my people" (Isa. lxv. 22).

It may be profitable to consider these two texts *prophetically*, and *practically*. The portions of Scripture with which they are found connected, both refer to the future history of Israel. The first forms part of a penitential prayer which Israel will yet breathe out before God. This prayer commences at Isa. lxiii. 15, and is continued to the end of Isa. lxiv. It is prefaced by a meditation upon Jehovah's wondrous works on behalf of Israel, when He delivered and led His people, to get Himself a glorious and everlasting name (see ver. 7–14). The petitioner then founds a plea on these mighty acts, and especially on what they evidenced—even that Jehovah was Israel's God in an everlasting covenant. With much earnestness this ancient covenant interest is pleaded, the God of Israel is invoked, and reverently urged to act in character. In this

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prayer (which reminds us of Jacob at Peniel wrestling with God) the desolations of Israel and the triumph of her enemies are laid before God. Mingled with these pleadings are deep penitential confessions: "We are all as an unclean thing, and all our righteousnesses are as filthy rags; *and we all do fade as a leaf;* and our iniquities, like the wind, have taken us away." Here we see thorough self-renouncement. The proud self-righteous nation is humbled to "accept the punishment of their iniquity." Now is fulfilled what is written in Ezek. xvi. 63, xx. 43, 44,—"Ye shall loathe yourselves in your own sight." The self-justifying people are brought to the state of mind so long before described by Moses,—"Their power is gone, and there is none shut up nor left." When this is the case, the Lord will arise as of old; He will "awake like one out of sleep;" "He will give a shout as they that tread the grapes, against all the inhabitants of the earth" (Jer. xxv. 30). "The Lord shall judge his people, and repent himself for his servant, *when he seeth that their power is gone*" (Deut. xxxii. 36; see also Dan. xii. 7; Isa. i. 30). Then "Zion's warfare shall be accomplished, and her iniquity be pardoned;" having renounced her own righteousness, she is prepared to welcome Him, so long rejected, who is "THE RIGHTEOUS ONE." Then when God "raises unto David a righteous Branch, a King who shall reign and prosper, and execute judgment and justice in the earth, in his days shall Judah be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS." Then, too, shall be fulfilled what is written, "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (Isa. lxi. 3). Thus, through the riches of boundless mercy and wonder-working power, the fading leaf shall become a fruitful tree. "Israel shall take root downward, and bear fruit upward;" "shall blossom and bud, and fill the face of the world with fruit." Then God will look down with delight, and, having had compassion on His land and His people, will call the one "Beulah, and the other Hephzibah," and exultingly declare, as He rests in His love and joys over them with singing, "As the days of a tree are the days of my people" (Zeph. iii. 17).

These last words occur in the midst of a sublime prophecy concerning Jerusalem and its people. "Be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jeru-

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salem and joy in my people." Having, in these and many like glorious words, described Jerusalem's blessed condition, the Lord adds, "As the days of a tree are the days of my people, and my elect shall long enjoy (or marginal reading, 'wear out') the work of their hands." The leading idea is, no doubt, that of *permanence*, or *duration*. Israel had mournfully said before God, "The people of thy holiness have possessed it (the land) but a little while," but that God who gave it unconditionally to Abraham "for an everlasting possession" (Gen. xvii. 8, Psalm cv. 8–11) hath said that the period of Israel's being "forsaken and grieved," though already nearly two thousand years, is but as a small moment compared with "the everlasting kindness with which he will have mercy on them" (Isaiah liv. 6–8). Concerning that great tree which symbolised Nebuchadnezzar's power, the watcher and the Holy One said, "Hew the tree down, and destroy it, yet leave the stump of the roots thereof in the earth;" and of Babylon itself the Lord says, "I will leave of it neither root nor branch." Thus all power, so long abused by Gentile nations to the purposes of lust, pride, pomp, and cruelty, must fall utterly and for ever; but "unto thee, O Zion, shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah iv. 8). "For the nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." . . . . "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." . . . "For men shall call thee the city of the Lord, the Zion of the Holy One of Israel" (Isaiah lx. 12–15).

Oh! how refreshing is it in this late autumn of the world's history, when we see so plainly the withering nature of all earthly power and human wisdom, and behold tokens of that coming wintry whirlwind which shall sweep away earth's glory and greatness like dried leaves and stubble (Dan. ii. 35; Jer. xxv. 32; Jer. xxx. 23, 24; Isaiah ii. 21), to have such certain prospects of glory even for this oppressed earth. The reign of the bramble is nearly over, and soon both it and all who have chosen it must perish in the fire of wrath. "The Just One" is coming, "who will be as the light of the morning" to His mourning ones, and who knows well how to deal with the sons of Belial, "who shall be all of them as thorns thrust away" (2 Sam. xxiii. 4–7). But before "that morning without clouds" can dawn, what gross darkness will cover the earth, what storms will sweep over it. Delusions of a fearful character will blind Israel, rebellion and madness pervade the nations;

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for he will be revealed "whose coming is after the working of Satan," and "all who dwell on the earth shall worship him, whose names are not written in the book of life." But "the judgment shall be set," and the ungodly shall not stand in the judgment, but shall be "like the chaff which the wind driveth away." In prospect of these changes, delusions, and over-turnings, let us "meditate in God's law day and night," so shall we be as the "tree planted by the rivers of water, that bringeth forth his fruit in his season, whose leaf also shall not wither" (Psalm i. 3, 4).

Let us next endeavour to apply these two prophetic passages somewhat more personally and practically. The point to which we would now call attention is—*the difference between man as ruined by sin, and related to God.*

The fading leaf exhibits man's ruined state. A leaf suggests the idea of *display;* and a *fading* leaf of *decay;* even of decay issuing in destruction. A leaf contains many wonders and beauties. There is a great variety in leaves as regards size, form, colour, odour, qualities, and uses. Their appearance in early spring, in the full warm summer, and in declining autumn, how varied and how beautiful! How wonderful to think of the skill, power, and care of God in connexion with each of the millions of millions of leaves on all the forests on the surface of the earth!

Each man is a leaf on the tree of being, and all the human race are but as so many leaves, each generation succeeding the other, like the foliage of successive spring-times. The figure conducts us from infancy, through youth and manhood, to declining years and old age. It reminds us also that we are fearfully and wonderfully made, that our strength and beauty are derived, that when strongest we are very weak, that we are created to be social, and designed to be useful; even as leaves grow *together*, and answer some important purpose, both with regard to the tree and its fruit.

But after the showers and sunshine of spring, what a full *display* of foliage is there in "leafy June;" and so after the years of infancy, childhood, and youth, comes the full unfolding of physical beauty, mental power, and social relationships. Many, alas, live only to make a *display*, and to see others do the same. They answer no good or great purpose by living. They flutter in the breeze; they sparkle in the sunshine; and that is all! Religion, too, may be introduced, and may take its *place* with science and social enjoyment; yet, after all, be nothing more than display. The Saviour when on earth came to the fig-tree seeking fruit, but when He found "leaves only"

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He doomed that tree fruitless for ever. Man may be satisfied and deceived with the leafy glory of an easy profession, with knowledge without love; but not so the Saviour. "Presently the fig-tree withered away;" and so must everything wither that has not its root in union to Christ.

The leaf *decays.* It may fade *soon,* it must die in time. A careless hand may pluck it, or a tempest sever it from the bough, or lightning strike it; but if otherwise, if spring, summer, and early autumn are passed through before winter fully sets in, the leaf must fade. Thus it is with man. Beauty and strength of body fade and decline. The vigour and elasticity of the spirit decrease. The mind also decays; not really, but in consequence of its union with materiality. And why is all this? Why is death thus ever working at the tree of human existence? The answer is, Because of SIN. Here is the sad cause of decay; "Death entered by sin, and so death passed upon all men." How humbling to look at this gradual and sure decay! Yet, how heedless is man respecting the awful future, though hanging like a weak dangling leaf over the dark waters of eternity! Surely it was not without a deep reason that a spirit from the invisible world came to discourse on man's weakness and mortality (Job iv. 19, 20). "Lord teach us to number our days, that we may apply our hearts unto wisdom."

Look again at a leaf; fix the mind on a single one. It loses its greenness from day to day; it is almost brown; the little stalk which supported it is bruised, yet still it clings tremblingly to its old place. But some dark stormy night it falls, and the pitiless wind blows it far away from the place of its birth. At length it stops at a pool of water, or is trodden into the ground by some passing foot of man or beast; or perhaps a poor worm drags it into its dark house; or possibly it may escape to some dry place, and stay there, till it becomes a curious skeleton, and then be transferred to a cabinet of some botanist; but still, wherever it is, it is dead—its green beauty is destroyed. How many counterparts to all this do we find among the sons and daughters of man! The gradual wasting—the clinging to life—the dark, starless dying hour—the unwilling spirit "driven away in its wickedness," followed perhaps by the pompous funeral—the flattering eulogy—the costly monument—how saddening! Oh! could "all that is in the world—the lust of the flesh, the lust of the eye, and the pride of life," with all their votaries—become vocal, the one fitting melancholy dirge for all would be—"WE DO ALL FADE AS A LEAF!"

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"Their breath is agitation, and their life
A storm whereon they ride, to sink at last."

"But he that doeth the will of God abideth for ever;" for such Christ owns as His relations in an undying life (Matt. xii. 50). How amazing the difference between man ruined by sin and *related to God!* "As the days of a tree are the days of *my people.*" Here are three ideas suggested—*progress, perfection,* and *perpetuity.* God's people are frequently compared in the Scriptures to trees of various kinds. Their beauty, order, fruitfulness, and growth, are thus set forth:—A tree grows from a tender sapling, till it becomes the sturdy giant of the forest. In God's people there should be progress in knowledge, holiness, love, and joy. They should strike their roots deeply, and bear much fruit (Col. ii. 7, 8). Humility and usefulness are well-pleasing to God.

A tree comes at last to *perfection,* so shall God's people. Not absolutely in this world—only in a very comparative sense, is perfect growth here attained; but hereafter it will be positively so. They shall then know as they are known, love as they desire to love, labour as they wish to labour. The soul—yea, and the body too—shall be full of the sap of immortal life—be strong, healthful, clothed with unwithering foliage, and filled with holy fruit. All shall be symmetry and harmony—no redundance—no defect. Body, soul, state, character, relationships—all perfect. And their perfection shall be *permanent.* There is ONE tree of life, and there shall be *many* living trees. The ground here is cursed, the air here is poisoned; but in the world to come "there shall be no more curse," and no poisoned air; no one shall complain then of weakness, or fear decay, for "the *living God* shall be *all in all.*"

In closing, a word to *the young,* and to *the aged.* You, dear young people, are just coming into full leaf. Endeavour to understand *the laws of your being,* and beware of doing anything that would induce premature decay. Avoid all vain display; be not content to be a mere leafy character. Remember, that as the great design of the tree is to mature its fruit and secure its seed (Gen. i. 11, 12), so the great end of life is "*fruit unto God.*" This will never be produced unless you are "rooted in Christ." You are ruined by sin—you may be related to the Saviour. God invites you by Him. If you have hitherto lived without Him, now become one of His people. If you are in Christ, "abide in Him," and seek to bring forth much fruit. Live to some good purpose, so that those who come after you may be the better for your having lived in the

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world. A fruitful tree is a blessing, and even a decayed leaf helps to make a rich corn-bearing soil for those who come after. God must be glorified in our lives, or we cannot glorify Him while sinking into the grave.

Aged believer, you are in the autumn of life, and very near its winter. Seek to realise your position. Do not mimic the ways of youth, and beware of the vices of age—such as, peevishness, over-anxiety, and covetousness. Repining regrets are useless—time and opportunity will not return. Repentance is reasonable, but must be mingled with hope in God's mercy. There is much to mourn over, but more to rejoice in. Life is almost gone, but heaven is all the nearer. Perhaps many joys are passed away, many dear relations gone before; but the atonement remains for you to rest on—the promises remain for you to plead, and the glory of God remains for you to "rejoice in hope of." While the worldling sings a sad requiem over dead and dying joys,

"Now the uplands of life lie all barren of sheaves,
While my footsteps are loud in the withering leaves,"

comfort yourself with God's own words: "Even to your old age I am he, and even to hoar hairs I will carry you; I have made, and I will bear; even I will carry, and I will deliver you." "Faithful is he who hath called you, who also will do it." "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing. To shew that the Lord is upright, he is my rock, and there is no unrighteousness in him."

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Notes on Scripture.

Joel III. 7, 8.

At first sight we might suppose that, amid the scenes of the latter day, we were here led to expect to find Israel "selling the sons and daughters of Tyre and Philistia" for slaves! But it admits of being thus paraphrased, noticing very specially the introductory words in ver. 4, וְגַם מָה אַתֶּם It is *q. d.*, "And here let me take occasion to refer to Israel's foes close at hand, Tyre, Zidon, and the Philistine coast. Will ye now, or at that day, render me a recompense? Nay, the attempt would recoil on your own heads. Here is your doom, 'Ye have taken my gold and silver, and made slaves of my people Israel;' well, they shall be restored in the day I speak of (ver. 1), but long ere then, even now, ye shall be visited, your children shall be sold to Israel, and Israel shall sell them to distant lands."

By introducing this episode, the Lord throws in a confirmation of his purpose to "restore the captivity of Judah and Jerusalem" (ver. 1) in the latter day. He finds the nations in that latter day doing to Israel just what Tyre, Zidon, and Philistia used to do (ver. 2, 3); and this suggests the episode, in the course of which He again declares the *future* restoration of Israel, and does so by way of contrast to the *present* doom of those nations. The words in ver. 7 are incidental,

> "*Behold! I will raise them up*
> *Out of the place whither ye have sold them;*"

but as sure as I will hereafter so do to them, I will meanwhile visit you by *selling your sons and daughters to them.*

When, therefore, Israel found the Lord scattering Tyre and Zidon's power by the arm of Nebuchadnezzar, they would therein find at the same time a *pledge to themselves of future restoration.* The structure of the passage is not unlike that of Isa. xxxiv. 6–12, as commented on in vol. viii. p. 388, *Prophetic Journal.*

The Covenant with Abraham. What does it imply?

We have said that in the gift of this covenant there is implied a failure, on the part of men, in the dispensations previous to it, and a purpose of love, on the part of God, in the dispensations then future. This purpose of love was not fully developed until the first advent of the Lord Jesus; and to the consideration of it we now address ourselves.

We notice, first, that the terms of the several communications made to Abraham were mostly such as required further elucidation; because, although they were positive and glorious, they were yet in a great measure indefinite and "undistributed." There was to be blessedness, but

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the nature of it is not explained. There was to be a seed through whom this blessedness should come, but in what manner is not made known. Neither is it declared whether or not all Abraham's seed after the flesh were to be included in the covenant; nor, again, that there should be another seed, one of faith. Much light is thrown upon these several particulars in the prophets, but they are clearly revealed only in the New Testament, where we have a new edition of the covenant, containing blessings of a different character from those spoken of in the prophets—blessings which were a mystery, until brought out by the apostle Paul. The Abrahamic covenant was not in one respect a mystery; the promises of blessing were revealed there, but the specialties of blessing were a mystery. These promises did not speak of "spiritual blessings in heavenly places," which were nevertheless included in the prediction that in Abraham's seed should all the nations of the earth be blessed. They were purposed in that seed long before the world was; but they were a mystery hid in God until that seed came, through whom they were to be bestowed.

It was God's purpose that the promises of the covenant should all have reference to, and be headed up in, the seed called in Isaac, who was Christ (Gen. xxi. 12; Gal. iii. 16). In order that this seed, Christ, might be manifested, God separated a nation. He had other purposes in this, it is true, but the great one was that Christ should come; and whether we look at the literal or the spiritual seed, we see them both cluster round Him, the personal seed. Connected with the calling out of a nation who should contain within itself the seed Christ, was the institution also of a covenant peculiar to that nation, which event took place at Sinai. The apostle says of this covenant, that it was given 430 years after that made with Abraham, and was not to supersede or disannul the latter, but rather to secure the fulfilment of it in and to the personal seed—Christ. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made" (Gal. iii. 17-19). Had the Israelites obeyed the law, God would have set them in all the blessings covenanted to their father. But there was to be a further scene of ruin under the hand of Abraham's children, as there had been of old under the hand of Adam. The law was a covenant of works, and may be compared to an arch, one part of which stood firm, but the other gave way, and it all dropped. It was a trial whether it were possible to make man the foundation on which one side of the arch could be built, and there was proof before men and angels that it broke down. At the giving of it even, certain persons were admitted into the presence of the God of Israel, yet those very men worshipped the golden calf. By breaking the law, which all the Israelites did, they lost a right to the possession of the land given in covenant to their father Abraham (Deut. iv. 13, 15, 16, 25-27); and thus transgressions on their part were made the means of securing the promise to the personal seed, Christ; whom, when the fulness of the time was come, God sent forth "to redeem them that were under the law."

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We notice here in passing, that the Lord introduced into the law, as a part of it, the command which He had previously given to Abraham, that every man-child of his descendants should be circumcised. Now circumcision was, by the Israelites who performed it, a testimony of their faith in God's promise to their father; yet they broke the law, by keeping of which they could alone obtain the promise. True then as now, that "faith without works is dead." What exceeding great and precious promises are stored up in God's blessed Word! yet he only who believes with a faith that worketh by love can realise the enjoyment of them, because they are all intimately connected with holiness, being the Word of the Holy Spirit, and therefore to be received by the sanctified heart alone: none other will care for them, none other can enter into the power of them.

Jesus, the Holy One, came to fulfil the law, and to obtain the promise, for to Him was it made. He is the foundation-stone of both sides of the arch, and He is the top-stone which "shall be brought forth with shoutings." The mystery that had been so long hidden was unravelled when His perfect obedience and His atoning sacrifice redeemed the law-condemned ones. God's purposes, hitherto kept in His own secret counsels, were now developed, and the whole brightness of the promise burst forth with shining lustre. Herein was now discovered His further purposes with regard to the literal seed of Abraham—His purposes with regard to the other nations of the earth, both prominent in the words of the covenant; and besides these, His purposes with regard to a third class, composed of some gathered from each of these, distinguished not by nation, but by faith in the work of Christ, the spiritual seed of Abraham.

Let us consider these purposes *seriatim*, as they were revealed to the disciples by the Lord Jesus, and to the other writers of the New Testament by the Holy Spirit. And, first, God's purposes with regard to the literal seed of Abraham.

In the songs which preceded the birth of our Lord, the covenant with Abraham was recognised. In the song of Mary, "He hath holpen his servant Israel, in remembrance of his mercy, as he spake to our fathers, to Abraham, and to his seed for ever." In the song of Zacharias, "To perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear." In these songs, and in the annunciation to Mary, there seems to be special reference to the Lord's mission to Israel, as He Himself afterwards said, "I am not sent but to the lost sheep of the house of Israel." This leads us to ask, What does the covenant engage for, as regards the literal seed and the earthly inheritance? and what did the Lord Jesus toward the fulfilment of such engagement? The answer to the first question is plain. The covenant engaged to set Israel in possession of all the blessings promised by it; and the angels' announcements to Mary before, and to the shepherds at, the Lord's birth, told that the

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time was come when God would remember His ancient promise. Redemption was proclaimed, "Unto *you* is born a Saviour;" "*He* shall reign over the house of Jacob for ever" (Luke ii. 11; i. 33).

But the position of Israel at the time of the Lord's birth was very different from that of Abraham when God appeared unto him; for since the promise had been given to him, the Sinaitic covenant had been made with them, and this they had broken. Before, therefore, they could be put into possession of the promised blessing the broken covenant of Sinai must be repaired, the disobeyed law must be kept, the estrangement from God must be removed, and reconciliation by atonement must be made. Jesus performed all these, and herein was the commencement of the fulfilment of the promise. The crucifixion of the Lord was the ratification of the Abrahamic covenant. His work in obedience and atonement exhibited God's unfailing purpose of mercy toward the seed of Abraham. It effected their restoration to the position whence they had fallen. The promises to Abraham were made unconditionally. God undertook to fulfil them, reserving only to Himself the time and manner of fulfilment. Faith on the part of the recipients was to be exercised, and to be shewn in a way pointed out by God, viz., by circumcision. Righteousness, to be imparted where faith was exercised, was at the same time revealed; for although Abraham was styled "the friend of God," he had no other righteousness than that which was counted to him. Afterwards the law was promulgated at Sinai, imposing conditions, which, being constantly broken, prevented the attainment of the promises. "In the fulness of time, God sent forth his Son, made under the law," who, by His perfect obedience as an Israelite, became entitled to the promises; and it now appeared that He was the seed to whom they were made, and in whom they were to be fulfilled.

But, during the existence of the law, God had given other promises to Israel more extensive than those made to Abraham, and in the enjoyment of which the last named could only be received. These were the promises of the new covenant, including those of earthly blessings made to Abraham, and also additional ones of spiritual excellence, referring to the keeping of that holy law which had been broken. In it there is this peculiar feature, that it is wholly the work of God, who, as it were, keeps both sides of it: "I will put my laws into their heart;" "My Spirit also will I put within them." Hence it is said to be a "better covenant" than the Sinaitic one, "established upon better promises." It is thus a covenant of grace, like that at the flood. God undertakes it all. Not only does He grant the blessing, but also makes the covenanters capable of sustaining the blessing. The gift of the Holy Spirit is that which distinguishes this from every other covenant and promise of God. He it is who, dwelling in the heart, enables man to keep the covenant and to obtain the promise.

To carry out the covenant, there must needs be a Mediator, in whose person might be united God in His holiness, and man restored to the Divine image,—a Day's-man, who could lay His hand on both the cove-

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nanting parties, and bring them together. The Son of God was this Mediator, Jesus, the seed called in Isaac, to whom the promises of the Abrahamic covenant were made, and in whom they all centred. He had the Holy Spirit given to Him without measure (John iii. 34), and was the first to receive the promises of the New Covenant in His own person. They were fulfilled to Him as the man Christ Jesus, in whose heart was God's law written, the law which He perfectly obeyed.

There needed also a victim over whom the promises of the New Covenant might be confirmed. Jesus became this victim, and over Him the smitten One, the covenant came into force (Heb. ix. 16, 17. *Gr.*) The same act which made Him the victim, shewed Him also as the atonement for sin, and "He, through the eternal Spirit, offered Himself without spot to God," and "washed us from our sins in His own blood." O precious Saviour! what fulness of blessing dwells in Thee! Thou art the true Day's-man who hast brought us near to the Father.

The outpouring of the Holy Spirit at Pentecost was the commencement of blessing to Israel, the first act of gracious fulfilment of the promises. But the nation put aside the blessing, and rejected the mercy. Israel received Him not; and upon this there was made known a new thing, an election called out from the Gentiles to be blessed with spiritual blessings. This was "the mystery which from the beginning of the world had been hid in God, that the Gentiles should be fellow-heirs and of the same body, and partakers of His promise in Christ;" and Israel was put into abeyance for a time, while this purpose of God should be manifested. The beginning of blessing to the nations of the earth in the seed of Abraham, was, by His taking out of them "a people for His name," distinguished, not by nation or country, but only by faith in the work of the Lord Christ, through whom, as their Head, they receive all the blessings of the covenant—righteousness, heirship, glory. What words!

These are said to be Abraham's children, and entitled to the promises made to his children, and are called his spiritual seed, in contradistinction to his literal seed. Thus the apostle writes, "That he might be the father of all them that believe;" and again, "That the blessing of Abraham might come on the Gentiles through Jesus Christ; for ye are all the children of God by faith in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 14, 26, 29). And again, "It is of faith, that it might be by grace, to the end that the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all" (Rom. iv. 16). Here, then, we see another family grafted into that of Abraham (Rom. xi. 17), and partaking of the blessings which belong to his family; without being the natural heirs, they are nevertheless admitted into the privileges of heirship (Eph. ii. 11, 12, 13, 19). From this period we may divide the seed of Abraham into two, the literal and the spiritual. Both are headed up in Jesus, the heir to David's throne, the King of saints, and the seed to whom the promises were made; both, conse-

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quently, receive the blessings according to their standing. The literal seed, having cast off their privileges, are now cut off, waiting until God shall graft them in again (Rom. xi. 23, 24); and we, who believe in Jesus Christ, are the present recipients of covenanted blessings.

"I will establish my covenant to be a God unto thee, and to thy seed after thee," is Jehovah's promise to Abraham (Gen. xvii. 7). "He shall cry unto me, Thou art my Father, my God," is the prediction concerning Abraham's seed, the Lord Christ (Ps. lxxxix. 26). "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," to believers (2 Cor. vi. 18). The blessing promised to Abraham is transmitted to us through his seed, who is also the Son of God, and, being not ashamed to call us brethren, has amplified to us Abraham's blessing, adding sonship to it; and so the Father has "sent forth the Spirit of His Son into our hearts," enabling us to call Him Father. Hence such are born of God the Holy Spirit, and are His children by adoption and grace. Oh! the riches of this blessing, including, as it does, all others within it. Sons of God, and brethren of Jesus, are not empty names. Union with the Lord, abiding, vital, causing joy and hope, is the experience as well as the blessing of believers. This union involves separation from the world; and as Abraham was called out from all that he had in kindred or country, and was called to strangership also in the land that he went to, so are the children of God called to be a separate people; not going out of the world, but shining as lights in its darkness. And they have the word, "If we suffer, we shall also reign with Him." The word to Abraham addresses itself to us as it did to him.

In the day when Jehovah made a covenant with Abraham, "he believed in the Lord, and He counted it to him for righteousness." The children partake of the father's blessing, and this most precious privilege is ours, even standing righteous in God's sight, by our being the seed of Abraham. In the reconciliation of fallen man with the Holy God, two things are necessary—justification and sanctification. Both are secured to the believer by counting his faith for righteousness. Both must be perfect, because God, with whom the reconciliation is to be made, and to be maintained, is perfect. In Jesus we obtain this perfection. Union with Him secures it to us. He not only "bore our sins in His own body on the tree," but He also fulfilled the law in His sinless life, and thus He is made unto us "wisdom and sanctification," as well as "righteousness and redemption." By faith, believers being linked to Christ, are found in Him, having on them His imputed righteousness, and are entitled to the blessing of their father Abraham, which David describeth, saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered."

Spiritual mindedness is a condition of believers, and flows from their union with Jesus. It is a promise of the new covenant (Ezek. xxxvi. 26, 27) to which, in Christ, they are entitled, and in its actings is the working out of the separateness from the world to which they are called. The world have it not, they understand it not; but "as many

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as are led by the Spirit of God, they are the sons of God," united to Jesus by the birth of the Holy Spirit, and thus being Christ's, they are Abraham's seed, and heirs of the blessings promised in his covenant. "All the seed" of Abraham, both literal and spiritual, derive their blessings from their common head, the Lord Jesus, who communicates them from God to all the recipients. But the blessings are diverse. The promises to Abraham, including, as they do, the good things which are yet to be manifested in Israel and the nations in the coming days of the kingdom, do not appear to contemplate that higher and richer range of blessing which is peculiarly the portion of the spiritual seed, the church or body of Christ. Spirituality of mind is no doubt included in the promises of the Abrahamic covenant, but it is hidden. The gift of the Holy Spirit not only opens to us those blessed promises, but also reveals how they are fulfilled to believers in a spiritual manner befitting spiritual mindedness. We enjoy them partly here, waiting with the literal seed for the full fruition of them at the Lord's coming, when "all the seed" shall together be made perfect (Heb. xi. 40).

Our Lord, as the Son of God as well as the seed of Abraham, bestows on His Church the blessings resulting from our union with Him in both these positions, and thus we find our blessedness in having the promises of the covenant fulfilled to us in a spiritual manner. In glancing at such as we inherit in this life, we have already noticed imputed righteousness and spiritual mindedness, the latter including love, joy, peace, and all the fruits of the Spirit. To Abraham it was promised that he should be the heir of the world (Rom. iv. 13). But we are heirs of heaven, to be hereafter manifested as such. True, we are waiting for the time when the Father will give us the kingdom; but heirs are we, sure of our inheritance, which is sealed to us by the Holy Spirit of promise. "To him that overcometh will I grant to sit with me on my throne," "for if children, then are we also joint heirs with Christ." And this heirship cannot be attained without imputed righteousness, "for the promise that he should be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith" (Rom. iv. 13). Thus we find the two in connexion; and we who believe have this blessing of the Abrahamic covenant, which makes us "meet to be partakers of the inheritance" (Col. i. 12).

"In the same day" that the Lord counted Abraham's faith for righteousness, He made a covenant with him (Gen. xv. 6, 18). And this blessing is ours, for God makes a provision and gives invitations and promises, which may be called a covenant on His part; if then we receive the atonement by faith, we set our seal to the covenant, our faith is counted for righteousness; and as we are enabled to do this only by the gracious power of the Holy Spirit, who is the gift of the Father, working in us, it is our privilege to enjoy all the blessings of the covenant of grace, of which God undertakes both parts, and thus we have security that it will never fail. "In the same day" that He imputes righteousness, does He also admit His believing people into the privileges of the covenant, and we know that "He who has begun a good

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work in us, will perform it until the day of Christ." But we are frail and faithless, and God knows it. His infinite love and compassion, therefore, extends yet further, and He confirms His promise as of old. "For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee. That by two immutable things, in which it was impossible for God to lie, *we* might have strong consolation, who have fled for refuge to lay hold upon the hope set before us; which we have as an anchor of the soul, sure and steadfast" (Heb. vi. 13-19). And what are the words of our consolation? "All that the Father giveth me *shall* come to me, and him that cometh to me I will in no wise cast out." "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." What glorious words! How full! What want we more?

The kingdom to which believers are heirs is "righteousness, joy, and peace in the Holy Ghost," and these we have now. Sanctification of the inner man also, exhibited in the outer life, is our portion. The Spirit dwells in every member of the body of Christ. Holy aspirations arise, separation from the world ensues; for we are not of the world, even as Jesus was not of the world.

But we pass on to notice that part of the covenant with Abraham, which may be said to be yet unfulfilled.

We have seen that, besides to Abraham personally, there are three "seeds" to whom the promises were made, and in whom they must therefore be fulfilled:—A literal seed, the Jewish nation; a spiritual seed, the church of the first-born written in heaven; and Jesus, in whom the two former stand, and are headed up, because of whom it is written, "To Abraham and his seed were the promises made. He saith not, And to *seeds*, as of many, but as of one, And to thy *seed*, which is Christ" (Gal. iii. 16).

First, as regards Abraham himself, it has been thought by some of the Rabbins, that as the promise of Canaan was made to him, as well as to Isaac and Jacob, these patriarchs must yet possess that land, whence they inferred a resurrection. Their resurrection may be properly deduced from the promise; and the idea is confirmed by the words of the Lord Jesus, "Ye shall see Abraham, and Isaac, and Jacob, in the kingdom of God," where their resurrection would appear to be a necessary preliminary to their possession of the kingdom. But St Paul tells us, that these "heirs of the same promise looked for a city, and died in faith, not having received the promises, desiring a better country, that is, an heavenly" (Heb. xi. 9-16); and comparing scripture with scripture, we incline to think that the city for which they looked was the heavenly Jerusalem, which is to come down from God out of heaven, hovering, like the pillar of the cloud, over the earth, and constituting an abode suited for them in the resurrection state, who cannot

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die any more. And yet, further, taking the Lord's interpretation of His own parable of the "nobleman who went into a far country" (heaven, where He now sits at God's right hand,) "to receive for himself a kingdom, and to return" (at His second advent); then, when He shall say, "Have thou authority over ten cities," or "Be thou also over five cities," He may, in the economy of that kingdom, bestow the authority over Canaan on Abraham, Isaac, and Jacob, to whom the possession of it was promised. For the covenant was promised to Abraham and to his seed, as a real and true thing, and not as a figurative thing. And it is, perhaps, rather remarkable that the circumcised posterity of Abraham, in the persons of the Arabs of the Desert, have possessed and do now possess the land; but yet they are not the seed to whom the promise ultimately refers.

As regards Israel, the literal and natural seed of Abraham, they are to be blessed, being many as the stars of the sky, or as the sand of the seashore, dwelling in their own land, under the light and guardianship of the Lord as their own God, and made the centre of blessing to the nations all the world over. Hear the prophet, "They shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever" (Ezek. xxxvii. 25). Then shall be fulfilled the Lord's word to Abraham, "I will give unto thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. xvii. 8). It is to be noticed, what a small portion of the promised land Jacob's descendants, even at their most prosperous time in the reign of Solomon, ever possessed. The map at the end of this paper will give the reader an idea of this. God promised them all the land from the river of Egypt to the river Euphrates (Gen. xv. 18). Yet Joshua divided only the land between the Mediterranean and the Jordan, with the exception of that given to the two tribes and a-half of Reuben, Gad, and Manasseh. The Lord's word must come true, and Israel must possess Canaan as far eastward as the Euphrates. Many are the scriptures which might be adduced to prove this, but one will suffice, "He hath remembered his covenant for ever, the word which he commanded to a thousand generations, which he made with Abraham; and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance" (Ps. cv. 8–11).

"Thy seed shall possess the gate of his enemies" was one of the promises of the covenant (Gen. xxii. 17). This, as regards Israel, is as yet unaccomplished; but "saith the Lord, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid" (Jer. xxx. 10). This quiet possession will also conduce to the enjoyment of the land in its natural productions, when "the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweet wine. And they shall no

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more be pulled up out of their land which I have given them, saith the Lord God" (Amos ix. 13–15).

Another promise of the covenant concerning the seed of Abraham is, that they shall be numerous as the stars, or as the sand on the seashore, which will doubtless be fulfilled. Many scriptures intimate that they shall be a never-ending nation. Take the following among others, "He hath remembered his covenant for ever, the word which he commanded to *a thousand generations*, saying, Unto thee will I give the land of Canaan" (Ps. cv. 8, 11). "They shall dwell in the land that I have given unto Jacob my servant; and they shall dwell therein, even they, and their children, and their children's children for ever" (Ezek. xxxvii. 25). "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night; if these ordinances depart from before me, then the seed of Israel also shall cease from being a nation before me for ever" (Jer. xxxi. 35, 36). "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee" (xxx. 11).

Thus far have we spoken of the blessings to Israel connected with earth, but there are others, far surpassing all these, wrapped up in the words to Abraham, "I will establish my covenant between me and thee and thy seed, to be a God unto thee, and to thy seed after thee" (Gen. xvii. 7). This promise is many times repeated in the prophets, all having reference to the future glory of the nation. It is amplified in the blessed words of the new covenant in Jer. xxxi. 33, 34, "I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall all know me, for I will forgive their iniquity, and I will remember their sin no more." The greatest delight of Israel at this time will be walking in obedience and love toward God, and all the blessings of the Spirit will be theirs, rejoicing in the Lord their righteousness: "Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God; for the Lord delighteth in thee, and thy land shall be married; for as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. lxii. 3-5).

All this system of blessedness will accrue to Israel from their head the Lord Jesus, the son of David, "the seed" of Abraham, and the heir to the inheritance of Canaan. Him will they believe when they see Him at His second advent, according to Zech. xii. 10 and Isa. lxvi. 5, 8. The Lord sustains three characters combined in His own human person. He is the heir to the dominion of Canaan, being entitled to it by His perfect obedience to the law, which others obeyed not, that it might be reserved for "the seed to whom the promise was made," "which seed is Christ" (Gal. iii. 16, 19). In this position we view Him, then, as the head of the nation of Israel, sitting on the throne of David, according to the angel's promise in Luke i. 32, 33, which seems to refer to Isa. ix. 6, 7, which throne He will ascend when He returns in glory, according to Ezek. xliii. 2–7. As "the seed" of Abraham, He is also the heir of the world (Rom. iv. 13). And this brings Him

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to our view, again, as the "second man," "the last Adam" (1 Cor. xv. 45, 47). Reigning on His own throne as king of Canaan at Jerusalem (Ps. cxxxii. 11, 13, 14), "His dominion also shall be from sea to sea, and from the river to the ends of the earth" (Zech. ix. 9, 10). In this character of the "second man," He will bring in the fulness of redemption to the earth from the curse under which it now lies. He will be the restorer of all things, to whom the words of Gen. iii. 15 pointed. And it is in connexion with this that another promise of the Abrahamic covenant will be fulfilled: "In thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18). Canaan, the mother country, and her King the Lord in glory, "many people shall say, Come, let us go up to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 3, 4). Here is a scene of good and great things, to which the grace of God called Abraham. In their full measure they will be illustrated in the coming days of the kingdom.

But while all this blessing is being bestowed on Israel and the nations on the earth, the fulness of the promises, as brought out in the new covenant, will be enjoyed by Abraham himself and his spiritual seed in the heavens. Abraham's literal seed will possess Jerusalem on earth, his spiritual seed will obtain Jerusalem above (Rev. xxi. 9, 10), a city containing "a great multitude, of all nations, and kindreds, and people, and tongues," who "rest not day and night," "saying, Worthy is the Lamb that was slain to receive power, and glory, and blessing;" "unto him that loved us, and washed us from our sins in his own blood, be glory and dominion for ever and ever."

We do not wish to lose sight of the Jew, Abraham's literal descendant. We do not wish to lose sight of the nations who will be blessed in the Jew. We do not wish to lose sight of the Church, Abraham's spiritual family. And, above all, we do not wish to lose sight of Him who sprang from the loins of Abraham, and yet who exclaimed, "Before Abraham was, I am;" before whom all kings shall bow, and all nations shall do service. May we ever be found watching for His appearing! May we be found in Him!

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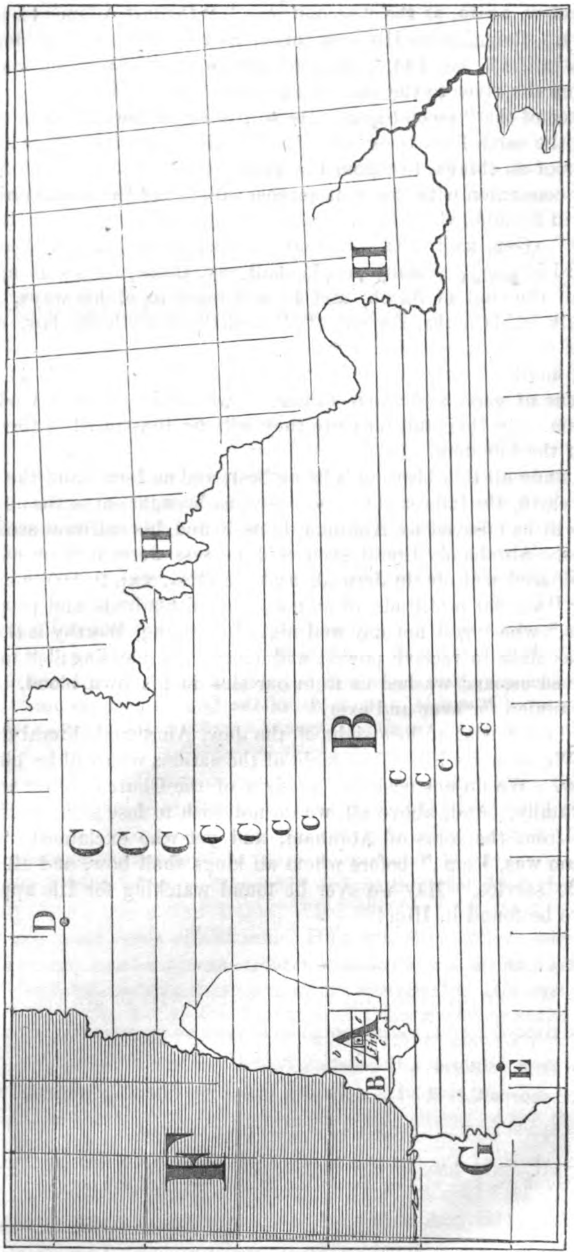
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The Map is intended to shew the dimensions of the land of Israel, given in covenant by God to Abraham and his seed for ever (Gen. xv. 18), allotted according to the division of the prophet Ezekiel (xlvi. 1-7, xlvii. 13, xlviii. 29).

The reed (xl. 3)=6 cubits, of a cubit and a handbreadth (xl. 5, xliii. 13) =12 feet 9 inches.

The scale is 62½ English miles to 1 inch.

The measurements are given as approximations merely, but are believed to be correct.

A The holy oblation, 25,000 reeds square (xlviii. 20)=3600 square miles; and is one-tenth of the whole oblation.

b The portion for the priests, 25,000 reeds long, and 10,000 reeds broad (xlv. 3, 4); two-fifths of the holy oblation=1440 square miles.

c The portion for the Levites, equal to the priest's portion (xlv. 5).

The possession of the city is 25,000 reeds long, and 5000 reeds broad (xlv. 6, xlviii. 15)=720 square miles—one-fifth of the holy oblation. It is divided into the two following:—

e The residue of the possession of the city, 10,000 reeds long on each side of it (xlviii. 18).

f The city of Jerusalem, hereafter to be called Jehovah-Shammah (xlviii. 35), 5000 reeds square (xlviii. 15)=12 miles square, and is one-fifth of the possession of the city. It stands in the midst of the holy oblation (xlviii. 15, 18).

g The suburbs of the city, encircling it, 250 reeds=a little more than ½ mile in breadth all round (xlviii. 17).

h The sanctuary, 500 reeds and 50 cubits square (xlv. 2)=nearly 1¼ mile square. It stands in the midst of the holy oblation (xlviii. 21), and so in the midst of the city. There is a seeming discrepancy with this in xlviii. 8, 10, but other scriptures confirm it.

B The residue=nine-tenths of the whole oblation for the prince (xlv. 7, xlviii. 21), 25,000 reeds broad, and in length as one of the other parts (xlviii. 8).

C The allotment for each tribe is equal to one-third of the whole oblation, and to one-fifteenth of the whole land=12,000 square miles. The allotments are in parallels (xlviii. 1-7, 23-28).

D Hamath, the northern boundary (xlvii. 16, 20, xlviii. 1).

E Kadesh, the southern boundary (xlviii. 28).

F The Mediterranean Sea, the western boundary (xlvii. 20).

G The river of Egypt, the continuation of the western boundary (Gen. xv. 18).

H The river Euphrates, the eastern boundary (Gen. xv. 18).

The space within the boundaries is about 180,000 square miles.

The space formerly possessed is shewn on the map.

The whole of the space has never yet been possessed by the seed of Abraham, but will be, according to the terms of the covenant.

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Reviews.

The Doctrine of the Atonement, considered especially in reference to recent objections. By the Rev. J. B. Lowe, A.B., Ex. S.T.C.D., Incumbent of St Jude's, Liverpool. London: James Nisbet and Co., Berners Street. 1857.

A brief but clear and well-put statement upon the nature of the atonement, shewing that it is sacrificial and substitutionary. The following passage contains the substance of the great doctrine:—

"And it is important to observe, that there was a *bona fide* expiation accomplished by these sacrifices, not, indeed, for sin considered in its moral aspect, or in its eternal consequences, for in this sense 'it is not possible for the blood of bulls and goats to take away sin.' But these sacrifices had a *ceremonial* efficacy, and effected expiation for sin *considered in its theocratic aspect*, as involving the penalties prescribed by the ordinances of the ceremonial and judicial law of the theocracy. Remission of these penalties was obtained by the ceremonial sacrifices, which thus afforded a graphic and highly instructive representation of vicarious atonement. As an illustration of this we would refer to THE LAW OF THE SIN-OFFERING as stated in the 4th chapter of Leviticus. In the first and second verses we have a general statement of the sins for which the offering is prescribed, and in the remainder of the chapter directions are given in detail concerning the mode of proceeding, in reference to every class of the population. The case of the priest is mentioned first (verses 3-12), then that of the whole congregation (verses, 13-21), then that of the ruler (verses 22-26), then that of any of the common people (verses 27-35).

"There are some slight differences in the details of the ceremonies prescribed in each of these cases, but the main features are the same in all; the hand of the sinner is laid on the head of the sacrifice, signifying that transfer of guilt which is the essence of the whole transaction; the victim is slain, in consequence of the sin thus laid upon him; the blood is sprinkled before the Lord, and it is added 'the priest shall make atonement for them, and it shall be forgiven them' (verse 20); or 'the priest shall make atonement for him as concerning his sin, and it shall be forgiven him' (verse 26); or, again, 'the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him' (verse 35). Nothing can be more distinct, and nothing more complete, than the evidence of the chapter here referred to. Were there no other testimony on the subject, it would be abundantly sufficient. But the doctrine of the 4th chapter of Leviticus is that which pervades the whole of the Jewish ceremonial law—there is but one means of forgiveness and reconciliation inculcated there, the same as that for which we are contending—atonement by substitution, atonement by blood-shedding, atonement by vicarious death, atonement by expiation, by the infliction of the penalty of sin upon the appointed and sinless sacrifice."

We add the author's explanation of Col. i. 26:—

"'Does not St Paul describe the sufferings of Christian men for the cause of the gospel as the sufferings of Christ himself? Nay more, does he not expressly teach, that he himself was daily, by his own sufferings in the flesh, *filling up that which was behind* (or *completing the deficiencies*), *of the afflictions of Christ for his body's sake, which is the Church?* And is it not manifest from this, that whatever Christ was accomplishing by His passion, the

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same is also accomplished by the afflictions of His people—that they are, in fact, participators with Him in this work? And, if this be so, what becomes of the doctrine of expiation accomplished by the cross?'

"This argument, although sounding plausible at first, will no more bear examination than those which have been discussed and answered in the previous chapters.

"1. In the first place, the expression, 'sufferings of Christ,' which the apostle says abounded in him, may very well be understood to signify *sufferings belonging to the cause of Christ*, or, in other words, endured *for the sake of Christ*. And this view of the words would, surely, best suit the sense of the whole sentence in which they stand: 'For as the sufferings of Christ abound in us, so our consolation, also, aboundeth by Christ.' In proportion as we suffer for Him, in such proportion He comforts us in our trouble. And so, also, in regard to the expression in the first chapter of Colossians. 'The afflictions of Christ' may very well be taken to mean *afflictions produced or occasioned by adherence to Christ*, even as the reproach endured by Moses so many years before the incarnation is called 'the reproach of Christ.' And when the apostle speaks of himself as 'filling up *that which was behind*' (the ὑστερηματα) of these afflictions may he not be understood to refer to the revelation which was made to him at the time of his conversion, as to the 'great things' which he was to suffer for Christ's sake? Was it not natural that he should regard each fresh affliction as serving to *complete* the sum of that tribulation which he knew was appointed for him? So that the deficiency, or uncompleted parts (the ὑστερηματα), would refer not to any deficiency in the sufferings of Jesus, but to the part still unaccomplished in those of the apostle himself.

"2. But, in the next place, supposing it necessary to understand the phrase 'afflictions of Christ' literally, as referring to Christ himself, what would be the meaning of the passage? It would, then, simply teach us to believe that Christ himself suffered with His afflicted people, so that every member of His body on earth might be said to fill up the measure of that suffering which could not be complete until the last tear was shed, and the whole Church secure in glory. If any prefer this interpretation, we are not disposed to dispute it. But what bearing has it upon the doctrine of expiation? *None whatever*. That the sympathy of our blessed Saviour with His people in their afflictions has no atoning efficacy we freely admit, or rather, earnestly insist: but the result of *His personal* sufferings is quite another thing, and it is concerning them, and them alone, that the question really is. To argue from the sympathy of Jesus, which is present and continuous, to the atonement of Jesus, which is past and completed, is as fallacious and illegitimate an inference as it is possible to conceive. Nothing could exceed the weakness of this argument, which has been so much relied on, unless it be the unscriptural character of the doctrine in support of which it is alleged."

The Song of Songs; an Exposition of the Song of Solomon. By the Rev. A. Moody Stuart. London: James Nisbet and Co., 21 Berners Street. 1857.

We do not enter on an exposition of this wonderful "Song," nor into a minute criticism on this excellent volume, which contains more that is interesting and spiritual, than many of the attempted expositions of this allegory. We take what lies more within our own province, and give the concluding pages of the work, in which the Lord's second coming is introduced. It is the section entitled "The Last of the Four Mountains."

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"'Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.'—In a book in which there is introduced so great a variety of aromatic plants, is there also in this mountain-roe amongst the spices a reference to precious perfumes found on earth? The allusion may be that which is supposed by some of the older writers, of the roe being perfumed by the aromatic shrubs amongst which it feeds; but may not the literal roe on the spicy mountains be found in the musk-deer? Musk is one of the most powerful of all perfumes, is highly valued in the East, and both the perfume and the deer from which it is taken were probably well known to one so conversant with natural history as Solomon. The musk-deer is similar in size, and in other respects not unlike, to the roe; it is specially the roe of the mountains, for its habitation is in the Asiatic Alps; and fragrant with its precious perfume while leaping on the summits of the lofty hills, may it not form the outward emblem in this roe or young hart on the mountains of spices?

"As there are four gardens, so there are four mountains in the Song—the mountains of Bether, the mountains of the leopards, the mountain of myrrh, and the mountain of spices. Other mountains such as Gilead and Carmel are introduced as images, but there are only these four that form part of the narrative or structure of the Song; for the undefined mountains at the commencement of the second Canticle are the same as the mountains of Bether toward its close; while Lebanon, Shenir, and Amana, from which the Bride is invited to come, are the hills of the lions' dens and the mountains of the leopards. The mountain of spices in this last verse of the Song must be distinguished from the mountain of myrrh from which the Bridegroom has already returned, and must of necessity constitute a fourth mountain in some respect—although we are disposed to identify it with the hill of frankincense, taken in distinction from the mountain of myrrh.

"There is no reference to spice mountains of any kind till the Bridegroom announces on the approach of evening that he is about to rest in the mountain of myrrh till the morning. The previous mountains over which he is to leap like the roe are only mountains of Bether or hills of division—of division between us and God, division between us and Christ. They are mountains of holiness and righteousness in Jehovah—his justice like the great mountains, his truth rising to the clouds, and all dividing us from God and peace. Jesus surmounts all those mountains in his meritorious life and death, and the mountains of Bether are converted into mountains of spices—most fragrant to the Father in heaven, and full of sweetest perfume for men on earth. Next come the hills of the lions' dens and the mountains of the leopards—mountains of sin, of the world, strongholds of Satan. Jesus assaults these strongholds and takes them, binds the strong one that kept his prisoners in his dreadful den, breaks our chains, opens our dungeon doors, and invites us 'Come with me my sister my spouse from the lions' dens and from the mountains of the leopards.' These mountains also are turned for Christ and his people into mountains of fragrant spices; for 'through death Christ hath destroyed him that has the power of death; out of the strong one hath come forth sweetness;' and bruised foes have been made a fragrant footstool for Christ and his redeemed. The third mountain is the mountain of myrrh, which is certainly the sepulchre on Mount Calvary where Jesus lay embalmed as in a vast heap of myrrh and aloes brought by Nicodemus and his friends. The Bride expressly calls that mountain 'a garden;' and speaks of it not at all as she now does of the mountain of spices, but as implying death as well as height, when she says that he 'has gone down to his garden to the beds of spices.' But from the time when the Bridegroom says that he 'will get him to the mountain of myrrh and the hill of frankincense,' he has given no intimation whatever in the Song where he is to abide till he returns for the marriage; yet just as the Bride knew before that he had gone down to the

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'garden of spices,' she knows now that he is tarrying on 'the mountains of spices,' and entreats him to descend from their lofty summits. We therefore conclude that the Bridegroom makes a double intimation in the 'mountain of myrrh and hill of frankincense.' In his brief returning interview he had come from the 'mountain of myrrh;' but he has gone again, and whither— 'to the hill of frankincense;' and therefore she now entreats him to come down from this 'mountain of spices.' A double mountain he spoke of, and a rest on each; a double night of absence from the Bride on earth, first in his death and now in his ascension; a double rest, first in the grave and now in heaven; and a double morning, first of his own resurrection, and then of his appearing again in glory in the morning of the general resurrection of all that are in their graves.

"Jesus is now on the hill of frankincense, standing on the fragrant mountain of his own finished work, an High Priest consecrated for evermore; and from that mountain continually 'much incense' is given to him, and it ascends out of his hands with the prayers of all saints. Saints on earth rejoice because he is on the mountains of spices—because the fragrance of his merits and death is like the 'great mountains'—because there are sweet odours enough to burn perpetually night and day before Jehovah, much incense offered and a vast cloud of fragrance ascending without ceasing. These mountains of spices are more fragrant than our sins are offensive, as the high and holy Servant and Sufferer is greater than the merely human transgressor; these mountains of spices are greater than the mountains of our sins, as the heavens are above the earth, and as the hill of God is higher than 'mountains of leopards and dens of lions.'

"But although it is profitable for us that Jesus has departed; and although by the Spirit we now enjoy more of his true presence than when he was seen by his disciples on earth with less enlightening power of the Holy Ghost; yet the Bride desires not that the Beloved should tarry for ever on these fragrant mountains, but that he would descend from them to her like a roe or a young hart—'Make haste my Beloved and be like a roe or a young hart on the mountains of spices.' Jesus is beautiful like the mountain roe in her eyes, not feared, not shunned, but loved and desired; swift like the young hart are his feet, yet not too swift for her longings, but beautiful in their speed. The Bridegroom seems to tarry long, but when he that cometh shall come, he comes and does not tarry. 'Behold, I come quickly, surely I come quickly: Amen. Even so, come, Lord Jesus.'"

Tent Life in the Holy Land. By WILLIAM C. PRIME. London: Sampson, Low, & Co. New York: Harper & Brothers. 1857.

THERE is almost nothing of a serious tone in this volume, and the substance of it is rather adventure and incident, than topographical information. We gleaned two interesting facts, however, worth mentioning. The traveller, with his friends, was riding up the valley between Ebal and Gerizim:—

"As we rode up the narrow pass between the hills, we looked behind us; and there, right down the valley, which went sloping away thirty miles to the Jordan, lit in the red rays of the setting sun, were *the mountains of Moab*, and the summit of Pisgah. (!) It was evident that the very words of the great lawgiver (Deut. xi. 29) were accompanied by a gesture of his hand, pointing them to Ebal and Gerizim, at the head of that valley."—(P. 130.)

This is probable enough, though the writer is far mistaken when he adds that Moses selected these hills for the blessing and the curse, simply because they were thus visible from where he stood. Again,

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at Nazareth (which he describes in a tone differing from most travellers—"much the most beautiful village in Syria!"), this American tourist climbed the hill above the town:—

"It was still and calm as a Sunday morning in the country at home. The voices of the women at the fountain came up to us with surprising clearness, though we were a thousand feet from them. I could hear the very words on the hill-top."

One statement of what he heard we most certainly doubt. He says he heard a discourse at Jerusalem on the second coming of the Lord, from Dr Bonar, who was then in the Holy City, in which he spoke of Christ again "*walking those streets*," and setting up the throne of David on Zion! He must assuredly have misunderstood what was spoken, for Dr Bonar never gave utterance to any such an idea. Christ, at His coming, is to reveal His throne over Jerusalem, perhaps as it was seen by Ezekiel (i. 26) at the river Chebar; but this is a very different thing from "walking those streets" again! The truth is, this traveller hears as well as sees everything in an easy mood—his most serious humour being, like one of his mottos, that of a crusader's sentimentalism, singing—

"For I have come from foreign lands,
And seen the sun of June
Set over the holy Jerusalem,
And its towers beneath the moon.

"And I have stood by the sepulchre
Where our good Lord was laid,
And drank of Siloa's brook that flows
In the cool of its own palm shade."

The Tent and the Khan: A Journey to Syria and Palestine. By ROBERT W. STEWART, D.D., Leghorn. Edinburgh: Oliphant & Sons. 1857.

WE meet here with a pleasant, intelligent, Christian visitor of places and scenes that never cease to be interesting. Perhaps he is diffuse, and sometimes might have arranged his materials better; and, had his eye turned more to the prophetic Word, he might have marked somewhat more of the outstretched hand of the God of Israel. Often, too, he is somewhat lazy in his mode of referring the reader to passages of Scripture. But there is abundance of valuable matter in the volume, new and old; while the personal narrative is never obtrusive.* He

* On what authority does Dr Stewart suggest (p. 254) "FROM the sides of the north?" The Hebrew has no such preposition there. Has he not forgot himself at p. 358, when he refers to Sennacherib's "chariots" as signified by "laying up his *carriages?*" He has erred, at p. 484, in saying that Ps. cxxxiii. 3 speaks of the same Zion as Deut. iv. 48; whereas the one is צִיּוֹן—the other שִׂיאֹן. He is not the only writer who has fallen into this last mistake. The mountain Hermon, in Deut. iv. 48, is called also "Sion"—"*elevation*"—from its loftiness. It has too much *snow* to be remarkable for *dew.* Once more, Dr Stewart's proposal to consider "Geshur" (p. 211) as the softened sound of "Gerar," and to set down "*Musr*" as the ancient "*Meroz*," by transposition, cannot stand. It is contrary to the genius of the Hebrew in the former, and of the Arabic in the latter, instance.—(P. 436.)

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seems to reckon his visit to Wadi Gerur one of the most important in his journey, for there he finds the ancient "Gerar," the very Gerar of Isaac. Something might be said in its favour, if we could get over the difficulty of the king of the *Philistines* having his court so far in the desert (Gen. xxv. 1), and Jerome's explicit statement that it was twenty-five miles south of Eleutheropolis. May not the country all round Beersheba, and far south of it, have been fruitful in those days? Nor is Dr Stewart more successful here, than in fixing upon *Serbál* as the mountain whence the law was given. His one grand objection to *Gjebel-Mousa* may be said to be this—that in Ex. xix. 11 it is said, that the glory of the Lord was "*on the top of the* mount;" forgetting that that expression means *over*, and might mean hovering over the top, or rather, with the top for its base, rising upward in a majestic column, visible to all, on every side, from any point. Mount Serbal is (1.) a mountain that you could not fence all around, whereas Gjebel-Mousa admits of such a fence; (2.) a mountain to climb which is no common feat, it is so precipitous; whereas Gjebel-Mousa requires just the ordinary effort—its ascent being no way very difficult; (3.) a mountain too far off from the plain where Israel encamped. But we did not intend to enter on this controverted point, but rather to select points of such interest as the following, testifying to the minute accuracy of the Divine Word:—

1. *Localities on which Light is cast.*

Travelling from Beersheba to Hebron, not far from ruins that mark the site of *Aroer* of Judah, being still called *Araarah*, there is a site which bears the name of "Kasr-es-*Sir*." This Dr Stewart thinks may be the "*Seir*" of Deut. i. 44, not far from Kadesh Barnea. From the top of one of the hills at Hebron you see, near the hill of Zif, some ruins called "*Johur*," which correspond to the "*Zior*" of Josh. xv. 54, mentioned immediately after *Hebron*. Before coming to Hebron, on the Beersheba road, are ruins called *El-Lechieyeh*, which may be the once famous *Lachish*. On leaving Jerusalem, riding through the "Valley of Roses" (Wadi Werde) to Ain Yalo, you come in sight of a ridge, where stands a village, *Beitir*. This is supposed to be Solomon's "mountains of Bether;" and certainly it is in favour of this idea to approach it through the "Valley of Roses," and find it not far from where Solomon was accustomed to wander over his pleasure grounds. One other locality Dr Stewart has spoken of, which we notice because of what the reference leads us to. He doubts what is usually called the "Cave of Adullam," though he has no other to substitute in its room; and then goes on to identify David's "*stronghold*" in the neighbourhood of Engedi with "*Masada*." He notices in a note that מְצוּדָה is the Hebrew term for "*hold*" in 1 Sam. xxiii. 29, and other places, which is exactly the term "Masada," somewhat changed by passing through the hands of foreigners. We think it is Kitto who conjectures that the "*hill of Hachilah*," one of David's *strongholds*, a מְצוּדָה, was no other than *Masada*, and this may quite accord with Dr Stewart's etymology.

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We just add, the modern name of Masada is "*Sebbeh*," which may be a corruption of Masada, *q. d.* Sadda, then Sebbeh.

2. *Customs observed.*

Elijah under the juniper-tree, or retem-bush, may be illustrated by this sentence (p. 192), "I was about half a mile in advance when a Bedouin came running toward me, and *sat down under a retem-bush*, and beckoned me to do the same." The leper, "white as snow," also reminds us of 1 Kings v. 27 (p. 193). This same Bedouin who sat under the juniper-tree, thinking Dr Stewart was a physician, forthwith drew aside his robe from his leg, and shewed it. "There was no disfigurement of the limb; it was the veritable leprosy of Scripture, and the literal and appropriate description of the flesh is 'white as snow.' The *flesh was as white as the paper on which I write*, and the contrast between the parts thus affected and the dark bronze colour of the healthy skin was very striking. It was only a few months since the malady began." At Jerusalem another custom of interest was noticed (p. 307). Watchmen are provided with a lantern and a club, or spear, and set to watch the city at some corner. But they might as well be in their beds, for they lay themselves down under some projecting lattice, on the driest spot they find, and there they sleep till morning. "His watchmen are blind: . . . sleeping, lying down, loving to slumber" (Isa. lvi. 10), is the passage referred to by Dr Stewart on observing this. We would add the contrast, "He that keepeth Israel, He slumbereth not nor sleepeth." At Beersheba our traveller found that every Bedouin who comes to draw water has his *own rope and pitcher*. "Sir, thou hast nothing to draw with" (John iv. 11).

3. *Facts in Natural History.*

They saw large vultures in Wadi Rehaibeh, which leads Dr Stewart (p. 204) to state; "I was afterwards indebted to my friend, Dr Sim, at Jerusalem, for the information, that on the dissection of the eye of one of these vultures he discovered a set of nerves connected with it, which *serve the place of a telescope*, and enable the animal to discover objects at immense distances." What force this gives to Job xxviii. 7, "There is a path which the vulture's eye hath not seen." At p. 135 we are told, "While beginning the ascent of Gjebel Mousa, I had the good fortune to come close upon an interesting little animal, skipping among the rocks. In height and size it appeared like a large guinea-pig; the colour of its bristly hair was brownish-gray, but in its general conformation and habits, and more especially in its agility, it *most resembled the rabbit tribe*. The soldier called it "*Wubbar*." It was the *coney* of Scripture, and its delicate little form verified the inspired description, "The conies are but a feeble folk, yet make they their houses in the rock" (Prov. xxx. 26). At the ancient Shunem in the Plain of Esdraelon, there were an extraordinary *multitude of bee-hives*. "It was the first intimation that we had had that we were in the land *flowing with milk and honey*." Near Gibeon (El Jib, built on a hill, which Dr Stewart compares to a lamprey-shell) the first opportunity occurred of

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examining the plant called *mandrakes.* It grows thus: "A circle of broad green leaves (resembling those of the mangel wurzel) rested on the ground, having within a heart of smaller leaves, from the midst of which, on a stalk not more than a couple of inches high, grew a cluster of green balls, in shape, size, and colour exactly like potato apples. These apples, when ripe, become yellow, and *have a most delicious fragrance, so that they are put in wardrobes to give a perfume to drapery and clothes.*" This is what is meant, Song vii. 13, "*The mandrakes give a smell.*"

We close our extracts with a passage that tells the overawing sound of the thunder amid the rugged rocks of Sinai; shewing how appropriately that spot was chosen to exhibit God's terrible majesty at the giving of the law—a type of what The Coming of the Lord will yet more awfully shew, when His voice, that then shook the earth, shall shake not earth only, but also heaven.' It was a thunder storm. "Every bolt, as it burst with the roar of a cannon, seemed to awaken a series of distant echoes on every side, and you heard them bandied from crag to crag as they rushed along the wadis, while they swept as a whirlwind among the higher mountains, becoming faint as some mighty peak intervened, and bursting again with undiminished volume through some yawning cliff, till the very ground trembled with the concussion. Ever and anon a flash of lightning dispelled the pitchy darkness, and lit up the tent as if it had been day."

The Desert of Sinai: Notes of a Spring Journey from Cairo to Beersheba. By HORATIUS BONAR, D.D. London: James Nisbet & Co. 1857.

IN a quotation which we have given above, reference is made to Sinai, and the varying opinions of travellers on the point. Dr Bonar's opinion is decidedly in favour of *Jebel Mousa*, the hill which tradition has pointed out. At p. 237 he writes:—

"While we were gazing, a fierce storm drove over them; clouds shut out the sun; and the snow, borne upon the mountain blast, threw a dismal shadow over what in itself was as dismal as could be conceived. It was the perfection of dreariness and horror. The snow-blast compelled us to descend sooner than we meant, having spent only about an hour upon the top. Yet during *that time we saw the position of Jebel Mûsa. It is the pivot or centre peak of the range,* though not the highest. Reasoning from their own ideas of grandeur, some have argued against this being the Mount of God, because it is not so noble as Serbâl or Katherin. This is no proof. Man's ideas of what the Mount of God ought to be are not to be trusted. Others, again, insist on Sasâfeh being the mount, because it is visible from the plain of Er-Rahab, which Jebel Mûsa is not. Yet this amounts to nothing, as any reader of the holy narrative will see. It is nowhere said that *the people saw the mountain or its top;* it is said only that the people saw the fire and the glory, which, blazing up into the heavens, would be perfectly visible from the plain. The mountain itself, whether it were Sasâfeh or Jebel Mûsa, would be quite invisible, being wrapped round with smoke and flame; but the place where it was could not be hid; for it is written, 'The mountain burned with fire unto the midst of heaven,' or, more literally, *up to the* 'very heart of heaven.' Besides, had Er-Rahab been visible from the top, Moses would have seen and

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known what was going on before he descended, whereas it is evident that he only heard the shouting, but knew not what it meant, till he came down and saw the 'calf and the dancing.'"

We are inclined to add, that there was a designed resemblance, probably, to the scheme of the tabernacle in the mode in which the manifestation was conducted. The plain of Er-Rahab was *the courts;* Horeb, or Sasâfeh, the holy place; and last of all came Jebel Mûsa, the Holy of Holies, where the Shechinah rested, and which therefore was *designedly invisible.*

The allusions to the Prophetic Word in this volume are not rare, and form one of its attractions. Quoting the words of Isaiah xxxv. 6—

"In the wilderness shall waters break out,
And streams in the desert,"

—he writes,—

"Looking on a scene such as that before us, it seemed altogether natural to understand these words literally. No doubt it *may* be allegorised (for what is there in Scripture that may not be subjected to this process, seeing the first chapter of Genesis and the first of Matthew have been turned into *myths*); a *natural* change may be the apt figure of a *moral* change, but it is so only because it is itself a *real thing.* The physical restoration must be literal, in order that it may be *the figure* of a spiritual renewal. Adam was the figure of Him who was to come, because he was a real man, literally what Scripture says he was. So the renewing of the barren land may be a figure of man's regeneration to God, but it is so in virtue of itself being literally true. And why should it be thought an incredible thing that God should literally restore creation? Why should it be counted unlikely that Arabia should become like Syria—a region of streams and showers, a land of roses and myrtles—that the region should flourish as the garden of the Lord? Who shall hinder that

'This earth
Shall all be Paradise, far happier place
Than that of Eden, and far happier days.'"

At another part of the desert, soon after having been mocked by the mirage, the afternoon became showery :—

"On Jebel Harim we had no less than five rainbows in succession, each shower as it came braiding a new iris on the rugged hill. After each shower the air seemed clearer, and the sunshine brighter. A peculiar freshness breathed up from the very sand, and we noticed in one or two places that the rains of these two days had brought up little patches of grass here and there. It was just the picture drawn by David of the reign of Messiah in the latter day,—

'There shall rule over men a Just One;
He shall rule in the fear of God.
And as the light of the morning shall He arise,
The sun of an unclouded morning
Clear shining after rain
Upon the tender grass of the earth.'"

Dr Bonar gives a full and clear statement of the case as to the miraculous passage of the Red Sea. Moses knew the region well, but was directed by God to conduct Israel to a spot where the sea was purposely interposed between them and Sinai—all in order to work a stupendous miracle in their behalf. As to the "Written Valley," he considers the inscriptions as neither of Christian nor of Hebrew origin, nor yet the

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work of Egyptian miners, but most probably of Phenicians. If our space permitted, we should have liked to have clustered together some of the many illustrations of the minute accuracy of Scripture in which the volume abounds, such as the following:—

"More than once we had seen (not to-day only, but on other days) our Arabs *looking for the shadow,* and glad when they saw it beginning to lengthen. Their desire was not like ours to see, and note, and learn by the way, but simply to get their day's work done;

"As a servant earnestly desireth the shadow,
And an hireling looketh for the reward of his work.—Job vii. 2.

And,

"Turn from him that he may rest,
That he may accomplish as an hireling his day."—Job xiv. 6.

And so again (to give but one more instance), how remarkably truthful is the phraseology of that passage (Song ii. 16) when seen in the light of the following quotation, p. 328 :—

"Our camels were scattered on the numerous slopes in search of food. On these heights the lilies abounded, with grass and low shrubs between. I noticed that the camels did not touch the lilies at all, *but cropped what lay between.* It reminded me of the words, 'He feedeth AMONG the lilies.' In other places we had frequent occasion to notice the sheep and lambs browsing on the like pastures AMONG, but not *on,* the lilies ; for while the lily furnishes no acceptable food for flocks and herds, it seems, by the shade of its high broad leaves, to retain the moisture, and so to nourish herbage wherever it grows. The place of lilies would thus be the place of the richest pastures, as Solomon evidently indicates when, again using the figure, he speaks of the young roes 'which feed among the lilies.'"—Song iv. 5 ; vi. 3.

An Exposition of the First Epistle to the Corinthians. By CHARLES HODGE, D.D., Professor in the Theological Seminary, Princeton, N. J. London : James Nisbet & Co., 21 Berners Street. 1857.

THIS is, like the author's other works, clear, and able. It is not, however, Millennarian, and hence the author misses much of the force of the fifteenth chapter, and throws no light on those verses which speak of the kingdom and resurrection. In one part, indeed, the author intimates that he speaks with diffidence and submission (p. 329) as to the resurrection being a simultaneous rising of all, good and bad. But in the same page he speaks of Millennarianism as "only a modified Judaism," though not telling us what he means by "Judaism." If Judaism means "Old Testamentism," we accept the reproach joyfully. If it means "Carnalism," we reject it, and maintain that we are the true scriptural spiritualists. But we give a good specimen of the author's way of treating a difficulty in his exposition of the noted passage on baptism for the dead:—

"The apostle, after the preceding digression, returns to his argument for the resurrection. 'The dead are certainly to be raised, *otherwise* (ἐπεί) what shall they do who are baptized for the dead?' This practice (whatever it was) of baptizing for the dead, takes for granted that the dead are to rise. *What shall they do?* i. e., What account will they give of themselves? what explanation of their conduct can they make? The most important of the numerous interpretations of this verse admit of being reduced to the follow-

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ing classes: 1. Those which turn on the sense given to the word *baptize*. 2. Those which depend on the explanation of the preposition *ὑπέρ, for*. 3. Those which assume an ellipsis in the verse. 4. Those which turn on the explanation of *τῶν νεκρῶν, the dead*. 1. The simplest and most natural interpretation takes the word baptize in its ordinary sense. 'What do they do who allow themselves to be baptized in the place of the dead?' This supposes that the custom of vicarious baptism, as afterwards practised by the Corinthians and Marcionites, had already been introduced into Corinth. Among those heretical sects, if a catechumen died before baptism, some one was baptized in his name, in order that he might be enrolled among Christians and receive the benefit of the ordinance. The objections to this interpretation are, that the practice was superstitious, founded on wrong views of the nature and efficacy of baptism. 2. That there are no traces elsewhere of the prevalence of vicarious baptism before the second century. 3. That it was universally condemned by the churches as heretical. 4. That it cannot be supposed that the apostle would refer to such a superstitious custom without condemning it. These objections are in a measure met by the following considerations: 1. Paul, so far from intimating any approbation of the custom, distinctly separates himself from its abettors. He does not say, 'What shall we do?'—'What shall *they* do?' It was something with which he had no fellowship. 2. That this method of arguing against others from their own concessions, is one which the apostle frequently employs. 3. That when his mind is full of a particular subject he does not leave it, to pronounce judgment on things incidentally introduced. Thus, in chap. xi. 5, when treating of women speaking in the church unveiled, he expresses no disapprobation of their speaking in public, although he afterwards condemned it. A still more striking example of the same thing is to be found in viii. 10, where he speaks of the Corinthians 'sitting at meat in an idol's temple, without any disapprobation of the thing itself, but only of its influence on the weaker brethren. Yet, in x. 14-22, he proves that the thing itself was an act of idolatry. 4. That the entire disappearance of this custom in the orthodox church, although other superstitious observances not less objectionable soon prevailed, is probably to be referred to the practice having been forbidden by the apostle as soon as he reached Corinth. This may have been one of the things which he left 'to be set in order when he came,' xi. 34. 5. The state of the church in Corinth, as disclosed by this epistle, was not such as to render the adoption of such a custom by a portion of the people, incredible. Baptizing for the dead was not so bad as sitting at the table of devils, x. 21. A second interpretation under this head gives the word *baptize* the figurative sense which it has in Matt. xx. 22, Luke xii. 50, 'I have a baptism to be baptized with; and how am I straitened until it be accomplished!' According to this view, Paul here refers to the baptism of afflictions. 'Why do men suffer so for the hopelessly dead? if the dead are not to rise, what is the use of suffering so much for them? *i. e.*, of labouring so much, and enduring so much for men who, when dead, are never to live again.' This, however, evidently puts a sense on the word *dead*, which it will not bear. It is assumed to designate not those actually dead, but men who when dead are not to rise again.

"Of the second class of interpretations some propose to render *ὑπέρ* by *over*. 'Why do they baptize over the dead? *i. e.*, over their graves.' Sometimes, for the sake of expressing their faith in the resurrection, Christians are said to have been baptized over the graves of the martyrs. Others say that *ὑπέρ* means in *the place of*. 'Why should men be baptized in place of the dead? *i. e.*, to supply their places in the church, and thus keep up the ranks of believers.' A third class propose to take *νεκρῶν* for the singular, and to read, 'Why are they baptized for one dead?' Others say the meaning is, *for the dead*, i. e., for bodies. What is the use of being baptized for a dead body? a

body which is never to live again. He that is baptized receives the ordinance believing that his body is not to remain dead. Calvin and others understand the *dead* to mean here, those about to die. 'Why should baptism be administered for those on the verge of the grave—if there be no resurrection?' Finally, some suppose the passage is elliptical. Fully expressed it would be, 'What do they do who are baptized for the resurrection of the dead?' *i. e.*, in hope of the resurrection which was professed by all who receive baptism. The darkness which rests on this passage can never be entirely cleared away, because the reference is to a custom of which no account is extant."

The Antichrist of England: or, The Liquor Traffic viewed in its Antagonism to Humanity, Civilisation, and Religion. By the Rev. WILLIAM REID, M.A., Editor of the "British Messenger." London: James Nisbet & Co. 1857.

EVERY Christian man must view the "liquor traffic" as an enemy to Christ and His kingdom. Thus far, at least, it is *anti-Christian.* Mr Reid has taken up this ground, and in bold, fervent language, proclaims uncompromising war against it, root and branch. The pamphlet is a most stirring one, as the following extract will shew:—

"There will, doubtless, be a continuance of those things which cause sorrow to the faithful ministers of Jesus, until the time of their witness-bearing come to an end, and the Lord take to Himself His great power and reign. They must prepare themselves for being grieved with men's unbelief, sin, and hardness of heart, as was their Master when he dwelt among us and went about doing good; and, by His grace, they will be enabled to endure the fiery trial. The knowledge of these things, however, does not transmute the painful into the pleasurable, or the mournful into the joyful; grief and sorrow must ever retain their individual and inalienable peculiarities. The office of the ministry, as it is the most honourable and most arduous of all offices, is also surrounded with anxieties and sorrows peculiar to itself. If the private Christian, who deeply feels for the eternal felicity of others, is frequently burdened with sorrow and melted into tears when reflecting on the state of his unbelieving brethren, what must their experience be whose peculiar work it is to watch for souls as they that must give an account? With minds renewed and animated with love to God and man, they long intensely for the salvation of souls. All their reading, thinking, writing, praying, preaching, are studiously directed towards the accomplishment of that one great object. For this they toil, and watch, and weep. For this they long and pray, both night and day. And they sometimes observe hopeful symptoms of considerable success; then they greatly rejoice. They would rejoice with ecstasy did the whole of their fellow-men abandon their long cherished sins, and move simultaneously towards the Cross of their Incarnate Redeemer. But, Oh, how are their hearts torn, and their souls loaded with intolerable sorrow, when even the few tokens of amendment that appear from time to time are almost entirely obliterated by the fell influence of some periodical simoom, and the eye relieving verdure of the beauteous oasis is suddenly torn up, and tossed away, as by the impetuous current of some devastating hurricane!"

Family Prayers for a Fortnight, &c. By H. N. CHAMPNEY. London: Wertheim & Macintosh. 1857.

This seems an excellent book, but it is not one which lies within our province.

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Healthful Musings for Evening Hours. By E. DINGLE. London: Partridge & Co. 1857.

THE following extract from this volume suits our pages, and will give our readers a specimen of the author's spirit:—

"Coming to stamp by wisdom, as by blood,
The Eden covenant, 'All made is good,'
Which had not been if life, soul, office, all
Had been dependent on a certain fall.
No, as the dying words of David own,
No king could honour God but Christ alone;
Then, its translation in His Godhead's claim;
Earth, too, shall win, when finished is His reign.
The world once gave our Lord a crown of thorn,
But God will care His Son shall not be shorn
Of those true rights which by the Law entail
On David's race, though hell and man may rail;
And saints half blinded, cannot see His claim
To prove creation's crown in God no stain.
He who makes worlds will ever plan a whole,
And its first office, empire, is one goal.
Thus all the splendid attributes of man
Shall be exalted over what began.
The generations of the world, more wise,
Perceive this honour, and would seize the prize.
They look for Antichrist, we for the Lord,
The true Messiah, pledged in God the Word,
And thus regeneration shall efface
A ruin'd Paradise and man's disgrace."

The Prophecies of Nineveh and the Assyrians, translated from the Hebrew, with Historical Introductions and Notes. By GEORGE VANCE SMITH. London: Longman & Co. 1857.

THIS is a most useful and valuable book, to which we mean to return in our next Number.

A Course of Lectures on the Jews. Glasgow, 1839.

WE direct the attention of our readers to this volume, chiefly for the sake of giving extracts from the lecture of Professor Fairbairn on the "Future Prospects of the Jews." The Professor's views on this subject have undergone so extreme an alteration that it may be useful to contrast the lecturer of 1838 with the lecturer of 1856. His text is Isaiah lxii. 4, and the lecturer thus proceeds:—

"We have now arrived at a very interesting and important—if I should say *the most* interesting and important subject of inquiry connected with the present series of lectures, I should not certainly exceed my own apprehension of its nature, though I do but the more deeply feel my own inadequacy to do it justice. If, however, a sincere and solemn conviction of the soundness of the views which are now about to be unfolded, as fully authorised by the word of prophecy—if the frequent and not inattentive perusal of this word of prophecy itself, aided by the researches of those who have brought the most of

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learning and sobriety of judgment to bear upon the subject, and guided by a simple desire to ascertain the outlines of coming events, as these have been traced by the *Spirit* of prophecy, who moved the holy men of old to speak the things which were to be fulfilled in the latter days—if these qualifications may bespeak a favourable audience, I may not hesitate to claim from you, in behalf of what is now to be advanced, a patient and attentive hearing. And may the Spirit himself grant that our inquiry shall be so conducted as neither to add to, nor detract from, the meaning which he designed that portion of the prophetic volume which is to pass under our present review to convey to the Church of Christ.

"The subject on which we enter embraces the *future prospects* of the Jews, and consequently leads into that department of prophecy which remains yet to be fulfilled. The very name of unfulfilled prophecy, we are aware, suggests to many persons the idea of a vague and shadowy region, where all is dim and uncertain, and nothing to be ascertained beyond the general character of certain events likely to befal the Church or the world at large. *We* hold very different views, however, of the prophetic record, and hope to make it plain to you before we close that there is at least one class of events yet to be fulfilled, which we may as certainly gather from the word of prophecy, as we can assure ourselves of any events which have already taken place that they were the accomplishment of predictions which at some former period stood in the rank of unfulfilled prophecy. In proceeding to make this out to your conviction, there is just one postulate, or principle of interpretation, which we need to lay down for our direction while endeavouring to read out of the word of prophecy the future history of God's ancient people, and *that* so very reasonable, so readily commending itself to every intelligent mind, that no one, we think, can hesitate for a moment to assent to it. The principle we allude to is, that those portions of prophecy which have already been fulfilled in the history of the Jewish people are to be taken as our surest guide for determining the meaning of those other portions which remain yet to be fulfilled; so that if in the one part the fulfilment that has taken place be unquestionably a literal one, we must look for a literal fulfilment in the other also; or if, through means of a figure, an event of a certain description was in the earlier part of it clearly predicted concerning them, by a change afterwards introduced into that figure, we are to look only for a corresponding change in their condition, in process of time to be developed, not for an event in which they have no peculiar or special interest at all.

"It were surely to confound all language, and to render the Word of God the most inexplicable of writings, to say that one part of a prediction were to be taken in the literal acceptation of its words, and the other converted into allegory; or that the first portion of a figurative description were to be understood of one subject, and the second to be held as referring to another substantially different. If, then, in reading the prophecies which have been put on record concerning God's ancient people, I find it predicted in terms the most express, that they were to be cast off from being the people of God, torn from their native land, dispersed among all nations, though still preserved separate, treated with the greatest contumely and reproach—and if on searching into history, I also find, that the whole to the very letter has been verified; that they *have* lost the standing they so long held as the Church of the living God; that unwilling banishment from the land of their fathers has for ages been their portion, and that they have not only been doomed to wander as outcasts over the broad surface of the earth, but everywhere in their wanderings have been made to bear the mark of ignominy, and been exceedingly filled with contempt; shall I doubt when, on reading further in the same line of prophecy, I find it written in terms equally express, that they are to be reunited to the Church of God, reinstated in their ancient heritage, invested with the honour and a glory which had no parallel even in *their*

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days of bygone magnificence—shall I doubt that these intimations of coming events shall not also meet with their exact and proper fulfilment? When I see that God has magnified His faithfulness in giving to the dark side of the prospective history the most literal and complete verification, shall I think so harshly of His character, or so meanly of the consistence of His prophetic Word, as to suppose that He will not also verify to the letter the other and brighter side, but allow it to pass away into some vague generality? The Jew has found it to be no over-drawn or chimerical picture, but a most certain and appalling reality, that judgment was written against him in the oracles of God; and with this history of the prophetic past to direct our judgments concerning the prophetic future, we conclude, by whatever truth, by whatever consistence there is in these oracles of God, that the same Jew must be destined to know it as an equally certain and faithful reality, that he is written there also the subject of distinguished favour, blessing, and glory.

"Taking, then, this safe and consistent principle for our guide—namely, that the fulfilment of what is already past affords the best rule for determining the sense of what is yet to be fulfilled in the prophecies which concern the Jews as a people—let us go to the word of prophecy, and endeavour to learn, from some of its clearest predictions, whether what we have now intimated is to befal this singular people in the latter days—what, in short, we may warrantably infer to be the most prominent features of their future history. To divide these into separate heads is, to a certain extent, to break the chain of evidence by which they are collectively substantiated; for the prophets seldom speak of the future history of the Jews with reference to its single points, but rather as a combined whole, embracing all or the greater part at one view; yet, for the sake of greater perspicuity and distinctness, we shall consider the things predicted under separate heads, and these as nearly as possible in the order which they appear to hold in the word of prophecy itself.

"I. Our first proposition, then, is, that the Jews *as a people* shall again become the people of God; which, of course, implies that they shall be converted to the faith of Christ, becoming in one vast body members of the Christian Church.

"In the scriptural proof of this point we shall not need to be minute, as the fact, at least of the *ultimate* conversion of the Jews, is universally admitted by those who own the authority of the Word of God. Yet, not to leave it without some portion of the evidence which might be brought in great profusion to support it, look first of all to what is written in our text. That the Jewish people, as one whole, are the subject spoken of and addressed, is manifest both from the words themselves, and from the distinction put between them and the Gentiles in the second verse. Of them therefore it is declared that 'they shall no more be termed Forsaken, but shall be called Hephzi-bah (my delight is in her), for the Lord shall delight in them.' Their past history tells but too plainly that they have been forsaken, and why—even for rejecting the promised Messiah, the true hope of Israel; and their future history, we are here assured, shall not less distinctly prove that they shall again become the object of peculiar favour and delight, which every believer in the Gospel knows can only be verified by their receiving Him whom their fathers disowned and crucified.

"Turn from this to the first chapter of Hosea, and in the two last verses you will find the same thing predicted in terms the most clear and explicit. 'The number of the children of Israel shall be as the sand of the sea, which cannot be measured: and it shall come to pass, that in the place where it was said unto them, "Ye are not my people," there shall it be said unto them, "Ye are the sons of the living God." Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head, and they shall come up out of the land.' There is no possible room

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here for mistaking who are the proper objects of the prophecy, as they are spoken of under the names of 'the children of Judah and the children of Israel,' the two distinctive branches of the Jewish nation, comprehending the whole natural seed of Israel—and of them of whom it had been said, in the verse immediately preceding (we know how truly), that for a time they were not to be the people of God, it is now most plainly testified that they shall again become the sons of the living God; and after being gathered together from their dispersions, shall appoint themselves one head—and this head, who but the Son of David, the true Shepherd of the sheep, for rejecting whom they have been so long scattered as sheep having no shepherd?

"It is not, and indeed could not, be denied by any Christian divines that this passage in Hosea intimates the future conversion of the Jews; but it has been very often interpreted, and by some of our most approved commentators, as if it had no *special* reference to them, but only included them along with the Gentiles, as having equally been at one period of their history 'not God's people,' and equally also destined to be at a future period 'the sons of the living God.' And, in proof of this, the application made of the prophecy by the apostles Peter (1 Pet. ii. 10) and Paul (Rom. ix. 24-26) is adduced as conclusive. Peter, however, does not cite the prediction as one which had received its full or proper accomplishment in the calling of the Gentiles to the knowledge of the truth, but simply adopts the expressions of the prophet as aptly describing the change which had passed over their condition, running, according to his custom, into the natural and appropriate use of Old Testament Scripture, and not, like Paul, expressly citing it. The application made of the prophecy by the latter apostle certainly implies that it might be extended so as to embrace the Gentiles, since the apostle couples it with ch. ii. 23, to shew that it was the intention of God to have a Church formed indiscriminately of Jews and Gentiles. But this does not militate against its primary and proper application to the Jews, and should rather be regarded as an extension of its meaning beyond the literal and primary import—a fulfilment of it in the spiritual sense; that is to say, an exemplification is produced of the general principle contained in it (not my people—my people) in regard to objects different from those chiefly and originally contemplated in the prophecy. That the apostle did not consider it fulfilled, in the proper sense of the term, by the events which took place at the commencement of the Gospel, we may certainly infer from the use he makes of another prophecy in ch. xi. 26; where, to prove the future conversion of the Jews as a people, he brings forward the single text, Isa. lix. 20, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.' Compared with the words of Hosea, in the two last verses of the first chapter, this is a very general prediction, and admits of being much more easily accommodated to the Gentiles. Yet the apostle thought it so conclusive a proof for the ultimate conversion of the Jews, that he was not careful to bring forward another; how much more, then, may we regard the prediction in Hosea, in which both the words themselves, and the whole context speak so determinately of the Jewish people, *as pointing in their exact and proper application to that people alone!*"

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Extracts.

"*No more Sea.*"—Rev. xxi. 1.

"A TOTAL destruction of the sea cannot be gathered from these words. 'The *first* heaven and the *first* earth have passed away'—not but that there remained still a heaven and earth, but quite changed from their first figure. So there is still *a sea*, but altered from what it was. No more shall it be troubled with storms and tempests—no more shall it swell and rage with foaming surges—no more shall the furious winds cause an agitation of her angry billows. A saint hath the same affections that he had when a sinner, but renewed and otherwise disposed; provocations cannot stir up his choler, nor troubles work him to impatience."—*Adams on* 2 Peter iii. 10.

"The *former seas* have passed away,
The *former* earth and skies."—*Watts.*

"*New Heavens and Earth.*"

"As a nurse that brings up a king's son is made partaker of his preferment when that prince cometh to his kingdom; so the heavens and the earth are now our nurses, contributing their virtues to our preservation, and cherishing us with their best indulgence. Therefore, it is fit that when Christ shall advance us to our glory, they should also be made glorious with us."—*Chrysostom*, *quoted by Adams on* 2 Pet. iii. 13.

Desire for Christ's Coming.

"One of the effects of faith is a *desire of Christ's appearing.* We walk here by faith and not by sight; but where faith is, it longs to be turned into sight, and to have the immediate fruition of the Lord Jesus. Therefore, the voice of faith is, Cant. viii. 14, '*make haste,* my beloved, and be like unto the roe;' and that, Apoc. xxii. 2, 'come, Lord Jesus, *come quickly.*' Not only 'come,' but '*quickly;*' that is, make haste with that speed that the roe runs withal. Hence, believers are said not only *to look for* the blessed hope and appearing of our Saviour Christ, but also *to hasten* the appearing of Him (2 Peter iii. 12), 'looking for and hasting unto the coming of the day of God.' For, though in another case, it is true which the prophet speaks (Isa. xxviii. 16), 'he that believeth makes not haste;' yet, in this case, he that *believes most makes most haste*, and cannot but make haste, and therefore makes haste because he believes. And no wonder that faith, in his desires, hastens the appearance of Christ, when it is the believing soul's solemn marriage-day. What espoused bride longs not for the marriage-day, when she shall enjoy her bridegroom? Faith unites Christ and the believer, and contracts them together; now, when once the contract is past, there follows longing for the marriage-day. And

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this longing after the marriage-day is a sign of a contract made by faith. Doth thy soul, then, long for those blessed nuptials with the Lord Christ, when thy soul shall have the fill of his love? Doth the Spirit in thee cry, 'Come, Lord Jesus! make haste, my beloved'? Oh, happy signs of true faith.

"But now enter into thy soul, O thou covetous worldling, and thou voluptuous epicure! deal seriously and honestly, and tell the plain truth. Is there one thing in the world thou thinkest less upon, wishest less, or dreadest more, than the coming of Christ? Let such as cannot rejoice in the thoughts of that day in some measure, and desire it as the day of their refreshing, question, if not the truth, yet the strength, of their faith."—*Dyke's Worthy Communicant*, 1652.

The Times of Restitution.

John Barclay, once a minister of the Church of Scotland, and afterwards, in 1776, minister of the Berean congregation in Edinburgh, often sings in strains like the following, in a paraphrase of Psalm 98th.

"All nature shall renew'd appear
Before him in the accepted year;
The heaven shall lift aloud her voice,
And, with her sister earth, rejoice;
The sea shall with her fulness roar,
And thunder praise from shore to shore;
The joyful fields shall laugh and sing;
The trees shall bow *to hail their King.*
Before the Lord, the universe,
By Him restored, shall then rehearse
The wonders of His kingdom all,
When He from dust the dead shall call."

The Cherubim.

"Moses tells us that God placed at the east of the garden cherubims, to keep the way of the tree of life. The cherubims, we know, were, of all others, the most sacred piece of furniture in the tabernacle and temple; and nobody doubts of their being emblems of something very sacred. They were, without dispute, designed a sensible representation of that exhibition of the Divine glory which Ezekiel saw in vision, and which he knew to be the cherubims. In them, or between them, was the throne of God, the throne of grace, the symbolical representation of his dwelling with men; and thence he gave his oracles and responses to those who consulted him. And thus they were a sensible representation of the whole frame of the constitution of grace. There was, indeed, no small danger that man, once seduced, might fall into the like error, and imagine some virtue in the material tree of life. Very, properly, therefore, and in great mercy to him, he was expelled the garden, and directed to another object, the true tree of life in the paradise of God.

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"On this obvious view nobody could have doubted that the cherubims set upon the east of Eden were of the same kind with those which the prophet Ezekiel saw, and designed to answer the same purpose with the model of them in the tabernacle and temple, which appears to have been so well known in Moses' time, that the workmen made them without any direction, except that they were to beat them out of the same piece of gold whereof the propitiatory or mercy-seat was made. And all would have been plain and easy, had not translators thought they met with a flaming sword brandished, or turning every way, in the original of Moses, and comparing it with what was given as the reason of turning Adam and his wife out of paradise, they imagined this was a guard of angels brandishing a sort of flaming sword to scare them from returning.

"I will say nothing of this notion but that the original gives no countenance to it. The Hebrew word is, indeed, often used by Moses and the other sacred writers for any killing or destroying weapon, and a sword among others. But one needs only turn to any of the common dictionaries of that language to be satisfied that this is not the natural and original meaning of the word, but drying, scorching, consuming, all which are the effects of fire and flame; whence it is by an easy analogy transferred to denote everything which has such effects. And thus we shall have nothing left us but a flaming fire, the ordinary symbol of the Divine glory, resting on the cherubims; and so like Ezekiel's fire, involving itself, or blazing every way, that one can hardly help believing they were the same."—*Riccalton*, vol. i. p. 263. Died 1769.

The Musical Instruments of Scripture.

"This was the subject of the third lecture explanatory of the objects of the Scriptural Museum, at St Martin's Hall, and was delivered by the Rev. H. B. W. Churton. The rev. lecturer opened by referring briefly to the musical instruments of the antediluvian period, of which there were both stringed and wind. He then described in detail the character, materials, and construction of the instruments in use among the Jews and other nations mentioned in Old Testament history, his remarks being illustrated by diagrams and models. They were of three classes—wind, stringed, and percussion (sounded by striking). In the first class were the pipe, the trumpet in several varieties, and the organ; in the second, the harp, the psaltery (also called lute and viol), the dulcimer, and some thought the sackbut (otherwise supposed to be a wind instrument); and in the third the timbrel and the cymbal, with some subordinate varieties. Having compared these with the analogous instruments of modern times, the lecturer passed to the historical branch of his subject. Moses was 'learned in all the wisdom of the Egyptians,' and that wisdom consisted chiefly in medicine and music. He it was who led the triumphant song after the passage of the Red Sea (Exod. xv.), on which the lecturer dwelt as opening up a

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view of the high cultivation of music among the Hebrews of that day. Miriam and the women with timbrels indicated that that instrument was chiefly used by women to give expression to joy. The next era was that of Samuel, under whom music was made a chief branch of instruction in the schools of the prophets. Then were formed bands combining four instruments—psaltery, tabret, pipe, and harp. The age of David and Solomon was next noticed. David's lesser and larger bands sustained the tabernacle service of praise without cessation; and on great occasions, such as the three feasts, no less than 4000 took part. Even in the times of decadence, under Nehemiah, Jerusalem was still a centre of song. Coming to New Testament times, the lecturer dwelt on the notices of musical instruments by our Saviour, and by St Paul, and St John, and concluded by urging the duty of consecrating the gift of music to the praise of God. Much additional interest was given to the proceedings by the performance on the harp of some of the most ancient Hebrew melodies, the character of which strikingly confirmed Mr Churton's remarks on the high talent for music among the Jewish people."—*London Paper.*

M. Rollin and the Cyropædia.

M. Rollin (*Ancient History*, vol. ii. chap. 1) writes, that "Xenophon is infinitely more worthy of credit than Herodotus on the subject of Cyrus' life, as he served a long time under the younger Cyrus, and says, in the beginning of the Cyropædia, I advance nothing but what has been told me." Yet Ctesias, who had better opportunities of ascertaining the truth than Xenophon, has left upon record that Cyrus dethroned Astyages, and finally was mortally wounded in battle against an eastern nation who lived not far from India. With regard to any preference which M. Rollin might feel for Xenophon's account of the manner of Cyrus' death, over that given by Herodotus, the following extract may not be altogether unworthy of notice:—

"Some writers, among whom, perhaps, M. Rollin may be numbered, have appeared to think that the mind of Coresh or Cyrus may have experienced a strong and abiding moral change at this time (*i. e.*, when he learned, probably from Daniel, the predictions of Isaiah, in which he had been mentioned by name). And being unconsciously influenced by this notion, they seem to suppose that he was under the special care of the Divine Providence, and that it could not be permitted (so to speak) that he should die otherwise than peacefully, and in his palace, and in the bosom of his family and friends. It would be wicked as well as presumptuous to denounce the Divine judgments against Cyrus, because he (appears to have) yielded to the malignant adversaries of the Jews, and to have allowed the building of the temple of God to be hindered and interrupted during the closing years of his reign.* But the candid

* Cyrus reigned six years after the death of Darius, the Mede; and Zerubbabel and Jeshuer must have been in Judea during more than five years after the death of Darius, the Mede. And as the work of rebuilding was resumed in

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reader of the Holy Scriptures will, doubtless, concede that there is nothing of ignorant fanaticism in the idea that, from the day in which he turned his back upon the builders of the temple at Jerusalem, or at least left them in the power of their enemies, Cyrus forfeited (as it were) his claim to continue under the special care of that Supreme God, who had hitherto subdued nations, and loosened the loins of kings before him. If he had faithfully and energetically promoted to a successful completion the building of the temple of the God of Israel, we might have more easily believed that it could not have been permitted that he should die otherwise than peacefully And as Cyrus, after his public recognition of the God of the Jews as the Supreme God of heaven, practically renounced that confession of his faith, when he allowed the malignant enemies of the Jews to stop the building of the temple, we cannot wonder if the Most High permitted the dynasty of Coresh to pass away, and a new dynasty to be established in the person of Darius Hystaspes, before He suffered the great work to be resumed, and the temple to be completed."

Titles of Old Books.

"*The True News* of the Good *New World* shortly to come (Heb. ii. 5.) for all such as shall then be found real saints; with the sudden end of all the enjoyments of this present evil world to such as then shall be found unsanctified. By William Sherwin, Incumbent of Baldock and Wellington." London, 1671.

"*Maromah;* the Lord of Rome, the Antichrist, finally and fully discovered: his name, and the number of his names, hitherto wonderfully hid in the words of Solomon and Isaiah, but now revealed beyond all scruple and doubt, to the seasonable comfort of all the faithful, to the confusion of Pope and Popish ministers, to the vindication, praise, and encouragement of all Protestant witnesses, peculiarly the happy discoverers of the late most horrid Popish plot. Being a second sermon on Prov. xiv. 25. 4to. London, 1679. By William Ramsay, B.D., Lecturer in Islesworth."

the second, and completed in the sixth year of Darius Hystaspes, it is plain that the temple might have been completed before the death of Cyrus, if the builders had not been prevented from continuing their labours.

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Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

MY DEAR SIR,—In accepting your courteous offer to insert "another and longer letter" on the subject of The Old Testament Saints and the Church, I am anxious to confine myself to the great point at issue between the articles in your Journal for January and April, and the views against which those articles are directed. Any one judging of those views only by the light in which these articles represent them, would suppose that the depreciation of Old Testament saints was their great point—their most characteristic feature. He would infer that the great object of such as maintain those views, is to assert the superiority of saints during the present period over saints in Old Testament times. But nothing could be more erroneous than such an impression. The real question is as to the doctrine of the New Testament on the nature, calling, privileges, and destiny of the Church: that is, of those who, *confessedly by all parties*, do, in whole or in part, constitute the Church. The question, whether the saints of former ages shall, in the resurrection, be incorporated with these, as part of the same body, is but a *collateral*, and very *subordinate* question. It is not without its interest and importance, indeed, so far as light may be shed upon it by Scripture; but it would be a total misconception of those against whom the two articles in your Journal are directed, to suppose that with them the maintenance of any theory as to Old Testament saints, is an object of primary or cardinal importance. That which is deemed by them the true doctrine as to the Church has this importance in their eyes; but slight, indeed, is any notice of this doctrine contained in the papers it is now my place to examine.

Whether Old Testament saints, and millennial saints, do or do not form part of the Church, all are agreed that saints of the present period belong to it; and that to them (whether exclusively or not) the title belongs. Now, what the New Testament seems to many to affirm is this: that by virtue of the death, resurrection, and ascension of the Lord Jesus Christ, *as accomplished facts*, and of the personal descent and indwelling of the Holy Ghost, the saints of the present period are vitally united to Christ, *as their actually glorified Head*, and to one another as actually members of His body, and thus members one of another. To those who are thus, while yet living on this earth, and awaiting Christ's return, united to Him and to each other, the New Testament seems to apply the title, "the Church;" while all its statements, whether *prophetic* (as Matt. xvi. 18), *historic* (as Acts ii. and seq.), or *doctrinal* (as Ephesians and Colossians),* seem to limit this title to those

* The Epistle to the Ephesians clearly affirms the identity of privilege in the case of Old and New Testament saints; nay, it asserts that the result of Christ's death and resurrection was to bring the latter into a participation of the privileges *already possessed* by Jewish saints. The sad estate of the Gentile was, that he was "an alien from the commonwealth of Israel, and a stranger to the covenant of promise;" and out of this he is brought by Christ's death and resurrection. The "making both one" does not refer merely to Jew and Gentile after Pentecost, but generally to Old and New Testament believers; "both are reconciled in one body by the cross," for surely the cross was the reconciliation point, long before it was actually erected on Calvary. The words, (ii. 19) "No more strangers and foreigners, but fellow-citizens *with the saints*," clearly shew the privileges which Old Testament saints enjoyed, and into which the Gentiles were now introduced. This

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of whom these things can be truly predicated. Can they be predicated of Old Testament Saints? Is it any depreciation of these blessed men of God to affirm that, living as they did before the incarnation of Christ, they were not actually united by the Holy Ghost come down from heaven to a rejected, risen, and glorified Christ, at God's right hand? Or are we, from a groundless fear of depreciating these ancient worthies, to hide from ourselves the fact, that sovereign grace has conferred on us blessings of which they could form no idea? This would be a tribute to their memory, which they, of all others, would be the first to reject and deplore.*

In the January article, five arguments are brought forward and answered, as though alleged and mainly relied on, by such as doubt whether Old Testament saints will ever form part of the Church. Of these five I can truly say that I never knew more than one so used. I now refer to Eph. iii. 6; and would reserve it for consideration by and by. But as to 1 Peter i. 12, Heb. iii. 1, Luke vii. 28, and Heb. xi. 40, no one acquainted with the bearings of the question would produce them to show that Old Testament saints will not form part of "the Bride—the Lamb's wife." They all indicate a wide difference between former dispensations and that under which we live, and have doubtless been referred to in proof of this difference. But to the question at issue between the writer in your January Number, and those whose views he assails, these passages have nothing to say.†

But while Heb. xi. 40, may not in itself‡ afford sufficient evidence of a distinction between the Church and Old Testament saints, the efforts made in both the January and April articles, to use it as a counter-argument, seem to me singularly to fail. Your readers must, I think, have perceived, that on this passage the one article subverts the other. That in January accepts the authorised English version, and reasons on what "the better thing" is. The April article gives a new rendering of the passage, and affirms that it "does not teach that God had provided something better for us than for them." And what is meant, I would ask, by the following statement in the January article? The italics, be it observed, are not mine, but just as in the article itself. "But, in addition to all we have advanced, let a man only go

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is still more clearly stated in chap. iii. 6, that the Gentiles should be fellow-heirs (with Old Testament believers) and of the same body, and partakers of his promise in Christ, by the gospel." The Epistle to the Galatians is equally explicit,—"If ye be Christ's, then are ye *Abraham's seed*;" "they which be of faith are *blessed with faithful Abraham.*" If Mr Trotter's doctrine be scriptural, it should be, "blessed far above faithful Abraham." The Epistle to the Hebrews, especially the eleventh chapter, asserts the same thing.—*Editor.*

* This seems to us a most startling assertion, striking at the very root of God's eternal purpose. The argument implies that because Christ did not *actually* die and rise till a certain age of the world, therefore, in the purpose of God, they who lived before this could not enjoy the benefits of His death and resurrection. It must also be denied that they had the benefit of His *blood* beforehand, because it was not actually shed. The real question is not as to the actualities of time, but as to God's eternal purpose. Mr Trotter will find some difficulty in reconciling his statements with a belief in that purpose.—*Editor.*

† We cannot but express our strong dissent from this statement.—*Editor.*

‡ I say *in itself;* for, viewed in connexion with verse 23 of the next chapter, it does appear to furnish an argument of considerable strength. The one verse speaks of Old Testament saints being "made perfect" at the same time as saints of the present period; the other distinguishes between "the spirits of just men," even when thus "made perfect," and "the Church of the first-born ones (see the Greek) which are written in heaven."

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on with the text, 'that they, *without us*, should not be made perfect,' and he must surely admit that the apostle *was speaking of what these Old Testament saints were yet to obtain* in connexion with us, and *along with us*. What else do the words mean? They were not 'without us' to be 'made perfect;' *i. e.*, thoroughly set at rest from guilt, and introduced into full confidence toward God." Are we then to infer from this remarkable passage that the writer regards the Old Testament saints as not yet made perfect *in this sense?* as not yet "thoroughly set at rest from guilt and introduced into full confidence toward God?" I would not charge him with holding such a thought, though I see not how his words, in their proper grammatical import, can be otherwise understood. He says that the apostle spake "of what these Old Testament saints were *yet to obtain*." Does he mean "were yet to obtain" *when the apostle wrote?* Afterwards he says, "but surely that means that they *are* to be *made perfect with us*." Here again the italics are the writer's own. Will he kindly explain his meaning? Will he inform us whether it be that Job and Elihu, and saints under the law in the earlier part of Israel's history had, after their release from the body, to wait *till the commencement of the present dispensation* to be "thoroughly set at rest from guilt," &c.; or, that they are still waiting for this *till the morning of the resurrection?* If either thought be that which he intended to express, I can only say that it is the most depreciatory of Old Testament saints of any with which it has been my lot to meet. What is the view which would assign them a place in glory distinct from that of the Church, compared with that which represents them as waiting for centuries after their departure from this life to be "thoroughly set at rest from guilt and introduced into full confidence toward God?"*

As to the new rendering of Heb. xi. 40, given dogmatically in the April article, to say nothing of its contradicting the January paper, it seems so unnecessary, so unnatural, and so unadapted to any end but that of making the passage support the writer's views, that it needs but to be examined to be rejected. *Unnecessary*, for why change any part of the passage into a parenthesis, when the whole makes excellent sense as it stands? The writer speaks of an ellipsis, and undertakes to supply it; but any one may perceive that the ellipsis is created by the writer's unwarranted insertion of the demonstrative pronoun "that," which has no counterpart in the Greek, and no existence in the passage. The writer's version is *unnatural*, for it destroys the harmony and mutual dependence of the separate parts of which the passage consists. Are not περὶ ἡμῶν and χωρὶς ἡμῶν ("*for us*" and "*without us*,") evidently dependent on each other? But how so, if the former be in the middle of a parenthesis? Finally, the rendering may seem, to such as adopt it, to make the passage support the writer's views. But the only argument for the change which he produces is founded on the assumption that the word χωρὶς (without) absolutely excludes the idea of difference between the Old Testament saints and ourselves. But the word has no such force. It is limited in its application by the special subject in reference to which it is used. In this passage it is limited to *time*. Our brethren of former ages were permitted to die without receiving the promise, because God had provided some better thing for us, that they without us—*i. e.*, before us, or apart from us, as to time—should not be made perfect. If the word χωρὶς has the absolute force for which the writer contends, what can be made of such passages as John xv. 5, and

* This is twisting the sentence to make out an unfair result. We read the meaning of it thus. The types and promises of the Old Testament could not give perfect rest; there was needed the discovery of the antitype and of the Promised One. This the Lord gave them; for see 1 Pet. i. 12, and John viii. 56. Now, the fact that the Lord thus took care that they should share our blessings *by anticipation*, shews His purpose to set *us and them* down at one feast in due time.—*Editor.*

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1 Cor. xi.? "Without (χωρὶς) me ye can do nothing." "Neither is the man without (χωρὶς) the woman in the Lord." Do these passages assert the *absolute equality* of the man and the woman—of the disciples and their Lord? If not, neither can the word χωρὶς in Heb. xi. 40 prove absolute equality in glory, or character of perfectness, between the two parties of whom it treats.

In turning now to Eph. iii. 6, need I remind your readers that it is not this isolated verse, but the whole doctrine of the epistle on which so much stress is laid by those who hold "the Church" to be distinct from Old Testament saints. To whom is that epistle addressed? Is it not to those who, through grace, had believed on a risen and ascended Christ—"the saints which are at Ephesus, and the faithful in Christ Jesus?" Could it be said of any others, "Blessed be the God and Father of our Lord Jesus Christ, who *hath blessed* us with all spiritual blessings *in heavenly places* in Christ?" Could this have been said prior to the exaltation of Christ Himself to those heavenly places? And when the apostle speaks of the good pleasure which God hath purposed in Himself, "that in the dispensation of the fulness of times, he might gather together (or head up) in one all things in Christ, both which are in heaven, and which are on earth," does he not unfold to us a purpose of God, more vast and magnificent by far than any of which the Old Testament treats? Heaven, as well as earth, yea, and all things contained in both, are here described as the yet future inheritance of Christ. And what place, in connexion with this purpose of God, is assigned by the apostle to those whom he addresses? "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." It is in Christ, that is, as identified with Him, that we have obtained an inheritance. In other words, we, through grace, share the inheritance which, by right, belongs to Him. The Holy Spirit of promise is the seal by which these co-heirs of Christ are distinguished; and, more than this, it is "the earnest of our inheritance, until the redemption of the purchased possession." This distinguishes saints of the present dispensation both from Old Testament believers and millennial saints. The former possess neither the seal nor the earnest. Those who afterwards formed the nucleus of this very church at Ephesus had not, when Paul first visited them, "so much as heard whether there be any Holy Ghost," (Acts xix. 2). And as to the millennial saints, the Spirit can no longer, as "the Holy Spirit of promise," be the earnest "until the redemption of the purchased possession," when that redemption will have been accomplished, all the promises fulfilled, and Christ and His co-heirs in possession of the inheritance.

As to this inheritance itself, one cannot avoid contrasting the way in which the apostle himself seems to labour for language to set it forth, and the depreciatory tone in which both the papers in your Journal seek to reduce it to the level of Old Testament hopes and revelations.* "The promise of the inheritance was not meant here (in Ephesians) to be spoken of as peculiar to saints of New Testament times. The old saints sang in David's days, and David led the song, 'the righteous shall *inherit the earth*,' and that pointed to the inheritance which *the Bride* has claim to."—*January Article*, page 14. Now let us hear the apostle. He prays, and the following is his prayer. It is addressed to "the God of our Lord Jesus Christ, the Father of glory," and Christ is thus in it regarded as man, but man glorified at the right hand of God. "That ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead,

* We do not lower the inheritance of the New Testament, we only elevate the inheritance of the Old; and we protest against the view which makes Israel's privileges merely carnal and earthly.—*Editor.*

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and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Does this passage and the extract from the Journal speak the same language, and produce the same impression; or does not the one limit the thought of "the Bride's" inheritance to earth—an inheritance anticipated in the Psalms—while the other represents the Church as the body, the fulness, and therefore the co-heir of Him whom God has placed at His own right hand, far above all that can be named in heaven or earth, in this world or in that which is to come—all things in both being put under Him who is made head over all, and with whom the Church is associated and identified as His body—the fulness of Him that filleth all in all?

The next chapter affords three proofs that its statements, and those of the epistle generally, are confined to saints of the present period. First, it represents those of whom it treats, not only as quickened by divine power, as all saints in former ages assuredly were, but as associated with Christ Himself in being "quickened together," "raised up together," and "made sit together in heavenly places in Christ Jesus." How could all this be said of those who lived and died before the death, resurrection, and ascension of Christ Himself? * Secondly, the chapter announces the breaking down of the middle wall of partition between Jews and Gentiles by the cross, and reveals the all-important fact, that Christ died "to make in himself of twain one new man, so making peace; and that he might reconcile both unto God *in one body* by the cross, having slain the enmity thereby." These statements could have had neither force nor truth so long as the middle wall of partition, erected by Divine authority, remained. Jewish saints were not "one body" with Gentile proselytes under the former dispensation; † but such is the effect of Christ's death for those of whom this epistle treats. Thirdly, the saints of the present period, with whom these Ephesian strangers and foreigners had become "fellow-citizens," are declared to be, not only the "the household," but the house of God, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also (ye Ephesians) are builded together for an habitation of God through the Spirit." How evident that, until the Holy Ghost was sent down from heaven, consequent on the glorification of Christ, no such state of things as this existed. But this state is here given as descriptive of that to which the titles, "the body," "the church," are applied throughout the epistle.

Chapter iii. brings me to the subject of "the mystery," and of the verse quoted with regard to it in the January article. The writer quotes ver. 6,

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* Surely Mr Trotter does not deny God's eternal purpose? And why might not that purpose give Old Testament saints a standing and a privilege equal to those who should live after Christ came? The apostle says of the believers, (Heb xii. 22), "Ye *are come* to mount Sion, and unto the city of the living God," &c. How can this be, Mr Trotter might say, seeing that city has not yet come. As we are said to have come to the heavenly Jerusalem ages before that city has been revealed, so Old Testament saints did die and rise with Christ ages before he came.—*Editor.*

† We should have desired some proof of this statement. It appears quite inconsistent with the recognition which we find in various parts of the Old Testament, of believing Gentiles as entering into all Israel's privileges. See the history of the Kenites. It is of a Gentile bride that the Song of Solomon speaks—we mean Pharaoh's daughter. Is there no special meaning in this?—*Editor.*

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and italicises the words, "*partakers of His promise in Christ by the Gospel,*" either as laying stress upon those words himself, or as intimating that his opponents do. If the latter were his thought, the clause in italics should have been, "*and of the same body.*" But, not to dwell on this, the writer remarks, "It is assumed too often that the 'mystery' was something else than the discovery of that hidden truth; that not Jew only, but Gentile, should share in what Christ had done; not Judea only, but in the end all the world." Now, it will not be denied that the apostle very emphatically speaks of "the mystery" as "in other ages not made known unto the sons of men;" "as having been from the beginning of the world" "hid in God;" as only "now revealed unto the holy apostles and prophets* by the Spirit;" and as having been "by revelation" made known to himself. Was it, then, I ask, a secret hid in God from the beginning of the world, "that not Jew only, but Gentile, should share in what Christ had done?" Was this a "hidden truth" till New Testament times? Where, then, was the promise made to Abraham—God's covenant with him—that in him should all families, and in his seed all nations, of the earth be blessed? How are the words of Moses to be understood, "Rejoice, O ye nations, with his people?" Is it not largely foretold in the ancient Scriptures that Christ was to be a light to the Gentiles, and God's salvation to the ends of the earth? that Ethiopia should stretch out her hands unto God, all the ends of the world remember and turn unto the Lord, and all the kindreds of the nations worship before Him? It would be superfluous in your pages to present the whole array of passages on this point. But they leave no room for question, that, instead of its being a "hidden truth," an unrevealed mystery, that Gentiles as well as Jews were to share in what Christ accomplished, no truth could be more expressly and copiously revealed. It is not assumed, then, but demonstrated, that "the mystery" in Eph. iii., and, I may add, Col. i., is something else than the discovery of what had been abundantly made known before.†

The real difference between these Old Testament predictions and the doctrine of which Paul treats, is this, that it is *as Gentiles*, distinct from Israel, and subordinate thereto; that they are to inherit the blessedness which the Old Testament foretells; while "the mystery," of which Paul says so much, has its development in the blotting out of this distinction. In the Church, Gentiles are "fellow-heirs, *and of the same body*, and partakers of His promise in Christ by the Gospel." This was a mystery indeed, of which the Old Testament afforded no intimation. That Gentiles should be *of the same body* even with Jews, had never there been hinted at; but that both, and both alike, should be *of the same body* with Christ, constituting the body of which He is the glorified Head, was something which had indeed been hid in God, and never was divulged till the body itself existed, by virtue of the descent and indwelling of the Holy Ghost, by whom this mystery was revealed to Paul and the other apostles and prophets.

One more remark. The writer of the January article in your Journal, not only restricts "the mystery" to the discovery of what he terms "that hidden

* This determines the sense in which the word is used in a previous verse, where "prophets" are joined with apostles as the foundation. Evidently New Testament prophets are meant.

† The resurrection was no mystery or secret under the Old Testament; yet the apostle uses the expression, "Behold, I shew you a mystery" (1 Cor. xv. 51), because he was revealing some new details about it. So the apostle, in the Ephesians, is letting us more fully into the Old Testament secret, giving us fuller details as to the oneness of the Gentile and Jew, and shewing us, what had not been known before, that the Gentiles are to be "fellow-heirs" of "the same body" with all who have gone before, making one Church, one body.—*Editor*.

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truth," but which we have shewn was a truth openly and largely revealed, "that not Jew only, but Gentile, should share in what Christ had done;" but he adds, "not Judea only, but in the end all the world." So far is this—the universal extension of blessing—from being "the mystery" of Eph. iii., that it is not there even hinted at. Those Jews and Gentiles who form "the same body," the "one new man," "the Church," are an election chosen in Christ from before the foundation of the world. Universal blessing on earth is *nowhere referred to* in Ephesians, save as included or implied in the wider prospect of all things, both in heaven and earth, being in the yet future age, the dispensation of the fulness of times, headed up in Christ; while, on the other hand, universal blessing on earth through Christ is *the characteristic topic* of Old Testament prophecy So widely is this writer mistaken on the subject of "the mystery" in Eph. iii.

To consider the remaining chapters of the epistle would too much extend this letter, which is already too long. But the reader will find in them everything to confirm, and nothing to contradict, what has been shewn to be the doctrine of the previous chapters. Suffer me, however, to observe on chap. v., that a little closer attention to its blessed instructions would have preserved the writer in your April Journal from confounding, as he does, Christ's headship of "his body the Church" with that federal headship of all the redeemed, in regard to which the first Adam, our sinful federal head, was "a figure of him that was to come." Eve was not, as Adam's bride, more distinct from Adam's progeny than is "the Church," the Eve of the second Adam, from the rest of the redeemed race of which the second Adam is the Head.

As to the Epistle to the Galatians, and your own editorial remarks in the note on p. 100, I can fully admit that "the question discussed by the apostle was, 'Are believers in Christ really to *get up to* Abraham's privileges and standing?'" But *by whom* was this question mooted? by the apostle himself, or by the Judaising teachers who had perverted the Galatian converts? Every one knows that it was the latter. The question was forced on the apostle by those who would have the Gentile converts to add circumcision to the faith in Christ by which they were already saved, and whose main plea for this was, that without circumcision they could not be Abraham's children. "*You are such already*," is the apostle's most pertinent and overwhelming reply. Christ is "the seed" to whom the promises were made; "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." But is it in connexion with such reasonings that we are to look for a development of the highest privileges of the saints? Has Christ himself no higher title than that of being Abraham's seed? Why conclude, then, that He has no higher blessedness in which to associate us with Himself?*

There are other topics on which I should have been glad to touch, but the chief points of the question have been considered. And now, apologising for the length to which these observations have been extended, and commending the whole subject to the prayerful consideration of your readers,—I remain, dear Sir, yours truly, W. TROTTER.

* We do not see the force of the above statement; but we need not restate the argument. It appears to us, however, that the apostle meant us to know that Abraham's standing and privileges were the highest that were in store for the Church. One thing only would we add: this question is sometimes put as if it were merely that of "degrees in glory." It is by no means so; we admit such degrees. But this is not the question; the question is, "Are Old Testament saints part of 'the body of Christ,' part of 'the Bride, the Lamb's wife,' at all? It is one thing to say there are different members of the body, some more, some less honourable; and it is quite another to say, there are some who are not members at all. With the above letter we now close this correspondence and controversy.—*Editor.*

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To the Editor of the Quarterly Journal of Prophecy.

DEAR SIR,—I have been thinking a little of the passage we were talking over, in which it is said, that those who leave houses and lands for Christ's sake will receive manifold more in this present life, *with houses and lands.* You may be turned out of your nice cottage, and thrust into a little hut; but you will have an hundredfold more of God's presence there, than ever you shall enjoy in your present edifice. Instead of my commodious house and productive fields, I shall, perhaps, have only a mean house and a little patch of ground (" houses and lands," though not equivalent to the former), but they shall be what the prison at Philippi was to Paul.—I remain, ever yours,

A.

To the Editor of the Quarterly Journal of Prophecy.

DEAR SIR,—In one of our monthly periodicals is the following striking passage :—

" It is a strange circumstance that dissent has set itself in these days to oppose pre-millennialism so earnestly. It was not so always. A few days ago, we happened to be perusing some ancient manuscript records of the Baptists in Lancashire and Yorkshire ; and in a letter addressed to the body, and dated May 1719, we found, among other objects of prayer urged upon the different congregations, the following :—

" 'That the time of the apostate Gentiles may be fulfilled, and that the Jews, entitled by the name of Jerusalem trodden down of them, may be recalled.'

" These simple people here avow the distinctive position of millennarians, looking upon the Gentile Church as guilty of not continuing in God's goodness, and therefore as destined to be 'cut off,' and to be replaced by the Jews."

A CONSTANT READER.

To the Editor of the Quarterly Journal of Prophecy.

DEAR SIR,—There are some views of late promulgated by some students of prophecy regarding the *non-vicariousness of Christ's life,* to which I ask your attention. While admitting that his *death* was vicarious, they deny this of His life,—maintain that it was only at His death that the substitution began. If so, what becomes of the 88th Psalm, and others, which refer to His whole life, and which say, "Thy wrath lieth hard on me?" What becomes of *imputed righteousness?* * For, if His *life* be not vicarious, there is no righteousness wrought out for us; and they who maintain the non-imputation of His righteousness will very soon maintain the non-imputation of our sin to Him. The opinion I refer to is *an old heresy revived,* a heresy as *pernicious* as it is *old,*—subversive of the gospel of Christ. I might refer to many authorities, but I confine myself to Turrettine and Witsius. The former I merely point to without quoting. See his Institutio Theologiæ, De Christo Mediatore, Locus decimus quartus. Questio xiii. The latter I quote at length. In his Irenicon (translated by Bell), he thus writes :—

"I. Let us now inquire, in the third place, *whether the translation* of sins to Christ, and his bearing them, *began at his crucifixion, and ended in his*

* This, I believe, is now thrown aside, and imputed righteousness called (as it once was before) " imputed nonsense." When heresy begins, it does not soon end.

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resurrection from the dead. To which question I answer thus: The translation of our sins to Christ may be considered two ways; either as in the *decree*—and then it imports nothing else but the certainty of that event which should take place at the appointed time—or as in the *execution,* which began when the Son of God, having assumed the nature of man, and the form of a servant, was in such a state that he could actually satisfy Divine justice for the elect.

"II. The very assumption of human nature was an acknowledging the debt of our sins which the Son of God had taken upon him, and the handwriting was sealed with the blood of his circumcision. All that *form of a servant, and the likeness of sinful flesh,* which, continuing from the beginning of Christ's life even unto death, is an evidence of sin translated to him. For all that time which he passed in a mean and an abject state, he was never *seen without sin,* as Paul speaks (Heb. ix. 28). And in that meanness and misery, there was not only a confession of debt, but also a part of satisfaction. For as the death which God threatened to man, who was soon to sin, comprehends those miseries to which the sinner is obnoxious through the whole of life, and which are some part, at least, of the curse lying upon him, so it was just that Christ, in order to the payment of the debt which he had taken upon him, should pass a life obnoxious to many miseries, such as that of the sinner is. Now, as God exerciseth much long-suffering towards sinners, until the day of wrath and of just retribution come, when all the weight of his curse shall lie upon the damned, in like manner, neither was Christ in his servile state always so pressed with the weight of sins lying on him, but that now and then he was refreshed with a remarkable sense of the Divine favour, till the hour and the power of darkness came, when, being called to judgment, he underwent the most terrible things. Then chiefly was our iniquity exacted —then most of all was Christ afflicted—then the satisfaction was perfect to the uttermost farthing. To say it in a word, as all miseries taken together are the debt of sin, so also Christ, to whom all the debt of the elect was translated, while he spent a life liable to miseries, which were most grievous at death; by all those miseries taken together, and by a cursed death itself, he satisfied Divine justice. So that all these, taken *in cumulo,* make up the payment which was due for our sins.

"III. Therefore they begin too late, and lengthen the time too much in which our sins lay upon Christ, who make it to commence with the cross, and to terminate in the resurrection. For elsewhere I have largely proved that those pains which he suffered in his body and soul prior to his crucifixion, belonged to the punishment of our sins, and that in them there was a demonstration of Divine wrath; but that after death he remained still loaded and deformed with our sins, does not agree with the celebrated saying, *It is finished;* nor with Paul's doctrine, who asserts that the handwriting which was against us was nailed to the cross, and so taken away; and that Christ, having spoiled hostile principalities and powers, and made a shew of them openly, triumphed over them by his cross (Col. ii. 14); nor, in fine, with other arguments of learned men, to be examined by and by. For it cannot be conceived how Christ was forsaken of God, cast off, and abominable to him, when the Father kindly embraced his spirit, and received it into heaven, and considered his body lying in the grave as the body of his Holy One, loving him, and beloved by him; hence his flesh did rest in hope (Ps. xvi. 9, 10)."

I am, yours truly,

A LOVER OF THE OLD THEOLOGY.

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Poetry.

BETHEL.

CALMLY resting from thy toil
On this lonely spot;
Sleeping, dreaming, happy saint,
Earth and time forgot;
On this rocky waste thou liest,—
Thine the blessed lot!
Soaring dreamer, on thee shine
Rays of love and joy divine,—
What a dream-land now is thine!

Who would not sleep on such a bed,
With stony pillow for his head,
If they might dream with thee,
Whose glad dreaming is no seeming,
Nor whose sleeping ends in weeping,
And whose waking is no breaking
Of the bright reality.

Nearer to thy God in sleep,
Tasting fellowship more deep,
Entering heaven in glorious dreams,
Drinking there of living streams.
Meeting angel-friends above,
Greeting them in peace and love,
Hearing songs unheard on earth,
Songs of everlasting mirth;
Who that dream would seek to break,
Who from such a sleep would wake?

NOTICE.

All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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ERRATUM.

In the October Number, at page 377, six lines from the top, *for* "The scale is 62½ English miles to an inch," *read* "The scale is 187 English miles to an inch."

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